THE UNITARIAN ADVANCE

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SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to the office of our Treasurer, 105 South Dearborn St., Chicago.

Office of Publication: MOUNT MORRIS, ILL.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

SAN ANTONIO, TEXAS.

Entered as second class matter at the post office at Mount Morris, Ill.

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The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VI NOVEMBER, 1915 Number 3

THAT is a significantly graphic definition of the Church of the Future which Winston Churchill puts into the mouth of one of the characters of his recent novel, "A Far Country": *"A church of all those who disseminate truth, foster open-mindedness, serve humanity, and radiate faith."* What better summary of the effectual program of modern Unitarianism could be found—if every term in this statement be given its valid weight? When we insist that the religion of the future must fundamentally rest on intellectual responsibility, and put first in the program the dissemination of truth, we are not insisting on that bugbear of reactionary religion—"a merely intellectual religion." We are only insisting that the integrities of the full meaning of manhood, of which intellectual integrity is no small factor, must be involved in the essential triumph of religion. This does not mean the intellectualism of philosophic speculation, or scientific curiosity, or that arrogance of cynical intellectuality which exhausts itself in the luxurious superiority of laughing down the folly of other men's superstitions. The integrities of the intellect are dynamic and efficient. They involve the *responsibility* of the mind to master the meaning of life in the largest possible manner, that the worth of life in terms of duty and service, of aspiration and faith, be not dwarfed in demeaning conceptions and false ideals. Just at present what the world needs more than anything else is the honor of straight-thinking; is conscience in intellect; is sense of responsibility in one's judgments, convictions and faiths—that they make good for truth in the actual accumulation of progress.

* * *

WHAT we call "open-mindedness" in religion must never be mistaken for empty-mindedness (as one of our contributors says elsewhere)—or for the ineffectuality of merely neutralized faiths. Progressive faith must be constructive and positive, and focussed to resolute convictions. But a mind of resolute convictions may yet be open to new suggestions, and alert for new discoveries of the widening scope of truth. Such open-mindedness is the radical necessity of all progressive faith. A resoluteness of conviction that is so set in its static faith that nothing within it can change, is as the bigotry of those who martyred Christians, brought Protestants to the racking tortures of the Inquisition, whipped Quakers in Boston, and have mobbed reformers and persecuted heretics in every age of the world. Such always think "they are doing right"—because of their "resoluteness of conviction." The responsibility of courage to put most resolute convictions to the test of the challenge of "the other side"—the responsibility of "proving all things" valiantly, before holding too fast to them for final faith, is a fundamental necessity of human progress. It is pre-eminently a factor in all religious integrity.

* * *

"TO RADIATE faith" is indeed the consummating responsibility of all true religion. Faith is not the same as conviction, although it is rationally builded on conviction. Perhaps more truly can we say that faith is the dynamic aspect of conviction. It is optimism getting busy; it is confidence and aspiration assuming responsibility for the glory of their ideals. It is the constructive side of loyalty to the truth. Dynamic religion is fundamentally a matter of faith—eager, staunch, and resolute; and the function of the church "to radiate faith"—which means something more than to disseminate truth or foster open-mindedness, is unquestionably the Church's crowning dignity. That this "faith" is not narrowly an exclusive matter of "religion" in the technical sense of the word, but must overflow into civic, social, industrial, and neighborly responsibilities, means simply that the church of the future must deal directly with the final substance of good citizenship, good workmanship, good neighborship, and good

soulship. The "radiation of faith" is an exhaustless need of all modern social being, and never so much as today has the Church of Faith been required for the saving of humanity.

* * *

WE PUBLISH elsewhere a notable contribution of one of our most honored Unitarian clergymen, the minister of King's Chapel, to the columns of *The Congregationalist* of somewhat recent date, and with it we put the rejoinder of the editor of that paper. We believe that both will be of interest to our readers. For ourselves, we must say frankly that we agree with the editor of *The Congregationalist*—to the measure of our disagreement with him. As he rightly divines, New England Unitarianism is not all the Unitarianism there is; nor is the "Unitarianism beyond the Hudson" so spindling or sporadic a growth as to be entirely negligible. With us of the "outer court" Unitarianism is not merely the "mitigation" of orthodoxy, nor a critical "rectification" of the errors of Calvinism, but a stalwartly positive and radically reconstructive movement for the advance in religious thought and motive. So long as the distinction between a "high" view of Christ and a "low" view of Christ remains the vital and crucial issue of religion amongst our Congregationalist friends we cannot fundamentally get together. For while insisting that our ideal of the essential Christhood and our reverence for the personal manhood of Jesus is pre-eminently "high" and exalting, to the fullest comprehension of that word, the *essentially* "high" thing which concerns us in religion is the divine responsibility for the truth—and the insistent passion of the Righteousness of Good-will, which Jesus himself made the keynote of his gospel. A "high" or a "low" view of "Christ" may be wholly an issue of historical evidences, or of metaphysical theology. But the essential issue of "the freedom of the truth" and insistence that religion shall centre in the ethical idealism of the gospel of achieving Good-will, unhampered by traditionalisms of history or dogma, is with us a distinction not to be compromised. The Congregationalist churches are doing much to "mitigate" orthodoxy and "rectify" the errors of Calvinism, and they are doing very much to transfer the emphasis of religion to its modern humanitarian practicabilities; for all this we feel a genuine bond of sympathy with them. But so long as religion with them still turns on a decision of historical evidences or the phrasing of a theological formula, we cannot but believe that they have missed the splendid reality of faith which modern religion demands. Though sparse and few —we "Unitarians beyond the Hudson"— we glory in the dignity of the distinction which makes it not yet possible for Congregationalists and Unitarians to walk together in all our ways. We are glad that there are yet so many ways in which our neighborliness can be genuine and efficient.

* * *

SOME years ago it was a "sensation" in religious circles that B. Fay Mills, former revivalist of mighty fervor and phenomenal success, had abandoned orthodoxy and come over to the Unitarian point of view. We are surprised that Mr. Mills' recent return to orthodoxy has occasioned so little sensation in the same circles. Mr. Mills' "conversion" to the liberal faith, those years ago, at the time seemed very thoroughgoing. Amongst Unitarians he seemed a shade too radical, perhaps; both he and we were ready to agree that he was not "exactly" a Unitarian, after all, though welcome to our fellowship and congenial to our essential faiths. Under Unitarian auspices he conducted a series of popular theatre meetings in Boston, not fully to the satisfaction of himself or his Unitarian supporters. He then assumed the pastorate of one of our Unitarian churches on the Pacific coast, but after a little could not find himself quite at home there. More recently his work has been that of a religious "free lance," with a gospel of what might be called "radical mysticism," of the New Thought order. Now he is back again in orthodoxy; again a "revivalist"; again an apostle, ardent for the "conversion of men's souls." We wish him genuine success in his new work. He has the "gift of tongues" and the temperament of soul which can make his personality very effective for good in his own way. We have never believed that Mr. Mills ever quite comprehended the vital significance of our own faith, and was seriously handicapped while amongst us by reason of that lack of com-

prehension. It is better for him to work under conditions more naturally meeting his temperament and mental constitution.

* * *

A NOTABLE "feature" in current newspaper drama has been the visit of John D. Rockefeller, Jr., to his mining properties in Colorado. It makes a pretty story. The sentimentalists may tell it in a way to soften touchingly the harsh asperities of warring industrial factions and make imagination glow with anticipative rapture for the coming of millenniums. The cynically-minded have another way of telling the story. Neither way quite satisfies us. We do not pretend to know what really lies behind this somewhat theatrical adventure of this magnate's visit among the lowly and discontented of his corporation's domain; his picturesque donning of democratic overalls, and wielding of humble pick-axes, and sitting at miners' tables to eat their simple fare—and much more of the same sort of thing. But whatever there may be to awaken rosy sentiments or arouse cynical jeers, we are frank to insist that this episode represents the right way of going about essential things. Very much of the world's folly and wrong might be removed if only people of different sorts would oftener get together in actual contact. The peculiarity of human nature, wherever you find it, in millionaire's club or miner's cot, is that it is fundamentally *human*; and the pitiable misunderstandings which separate class from class and sort from sort are oftener due to the lack of acquaintance with the other sort's circumstances than from sodden ill-will or hopeless greed. It will undoubtedly do young Mr. Rockefeller a world of good—possibly despite himself—to have entered into this sort of experience. We do not insist that it will do him all the good it ought to do him—or that the sort of "good" he expects it will do will count for anything at all. We are not in position to know. But this adventure *typifies* the saving attitude of soul which must be the final method of working out the great social problems of the day.

* * *

AGAIN the American Unitarian Association has given evidence of its achieving spirit of progressiveness in efficient administration. It conceives its function to be not only the extension of our faith through attractive literature and the sending out of missionaries to carry our gospel afar—the planting of new churches and subsidizing of weak churches; it undertakes now the practical mission of extending the gospel of efficiency—the responsibility of knowing how to do things—amongst the workers already enlisted, that serene ideals be harnessed to effectual methods of getting largest returns out of most devoted service. For we consider the organization of the new Department of Publicity and Missionary Efficiency, with the Rev. Edwin A. Rumball at its head, to mean just this sort of thing. Mr. Rumball's business will not be to maintain an office at 25 Beacon Street, where he may amiably entertain such visitors as may seek him out there. His commission is "into the field." Mr. Rumball can qualify as something of an expert in methods of church efficiency through a wide and varied experience as missionary worker and pastoral organizer, not only in our own fellowship, but in an interesting career with other fellowships in England and America. His business will be to visit churches on their own invitation, spend—not a pleasant evening—but a busy week or more in canvassing local situations, and advising with ministers, trustees, church and Sunday school workers, in ways of practical efficiency and productive service. "How shall we advertise?" "How can we treble our membership and support?" "How shall we make our church more useful to the community?" "How shall we deal with young people?" "How shall we better pay our bills?" These are the sorts of problems with which this new department has to deal. We believe in it, and we believe that Mr. Rumball is the right man to take this sort of work in hand. We believe, too, that our churches will prove themselves ready to respond to the opportunity of this new service, and make it worth while. One-half of our missionary responsibility is to get people into Unitarian churches; the other half is to help people thus gathered to discover what they have to do together that is worth while. This new enterprise of the Association, as we understand it, is an honest endeavor to meet the responsibility of the second half.

American Religion---The Church of the Spirit That Is Now Forming

By Rev. Thomas Van Ness,

Minister of the Second Unitarian Church in Brookline, Mass.

SOONER or later any religious system is bound to be influenced and modified by the characteristics, the temperament, of the people who accept that system. Mohammedanism in India is a different faith from what it is in Arabia, and the Buddhism of China is scarcely to be recognized as the Buddhism of Ceylon. We speak of Europe as Christian, yet the Christianity of Russia is widely at variance with the Protestantism of Holland and each in turn differs from the Catholic form prevalent in Mexico and Peru.

Christianity in the United States is bound in time to reflect the temperament of the American people. Why it has not, as yet, done so to any greater extent than it has is simply because there has been no American people, no sharply differentiated type easily distinguishable from English, Irish, or German.

Since the Civil War it may be said that as a nation we have been coming to self-consciousness; we have been developing certain American characteristics which now fairly well distinguish us from other people.

The first of these is our practicalness. When a plan or project is brought to the attention of an American the question which almost spontaneously springs to his lips is, "What's the good of it?" "What use can be made of it?" In the business world the demand is for service. We hear upon the street that such a railway does not render good service, that the service of another is first class. Why should not a religious system, says the ordinary man, be subjected to the same test, not "is it good," but "is it good for something?"

The second noticeable characteristic of the average American is his absorption in the present. Today counts, not next week, not next year. The newspaper is the symbol of this characteristic. It must be up-to-date. It may print articles of value upon the early history of commerce but these articles are rarely read. What is the news of today? That is the question asked by all ranks and classes.

The third American characteristic is the demand for that which can be easily understood and which is capable of being arranged in an orderly and businesslike fashion.

The fourth characteristic is the strong preference shown for whatever appeals to personal experience, or what can be tested by a man's own knowledge. The self-reliance of the American springs largely from this mental quality.

Sooner or later the Christian systems, inherited from Europe, were certain to be modified by these characteristics. From time to time attempts have been made in that direction, as witness the popularity of the Campbellite or Disciples of Christ denomination (the two simple requirements of which are baptism and belief that the Bible contains the word of God), or remember the Christian Science movement which asks its adherents to test its value by "demonstrating"; and the various ethical culture societies which put the emphasis on practical philanthropic work.

These are indications of the direction in which Christianity must move in order to meet the needs of the average American mind.

Some seventy-five years ago the prevailing Calvinistic theology laid great stress upon the future and the past. It dwelt upon heaven and hell, the sin of Adam and the fall of man. Its hymns were full of the sentiment that earth was merely a probationary place. "I'm a pilgrim and a stranger," was a favorite hymn; so, too, the one beginning "I'm going home to die no more." The Calvinistic system was not easily understood by the lay mind; it was intricate and expressed in terms that were capable of different meanings—grace and free will; foreordination and predestination; original sin and vicarious atonement; the eternal decrees and the sovereignty of God; the elect and the nonelect. These theo-

logical terms suggested subjects upon which men could talk and argue by the hour, as they did, and finally come to no conclusion of any practical value.

Channing and his fellow-workers voiced the growing discontent with Calvinism; they attempted to reconstruct the prevailing theology along the lines of simplicity and practicalness. To do so they went back to the plain and easily understood words of Jesus and upon them they laid the emphasis. In the preaching of Channing there is the continual insistence upon the value and dignity of human nature. "You and I and all men children of God; you and I and all men bound together in one world family with the duties and privileges of sons of God."

Such preaching produced practical results. It is not too much to say that nearly every philanthropic organization of any force or value in or near Boston owes its inception to the men and women who came under Channing's influence. Take three illustrations—scientific charity dates from Tuckerman; the first systematic care of the insane was inaugurated by Dorothea Dix; the first intelligent and scientific treatment of the blind and feeble-minded was that of Dr. Howe. These three workers were intimate friends of William Ellery Channing and felt the spell of his fervid preaching.

Unfortunately for the new "Unitarian movement," as it came to be called, the popular cry was soon raised against it of infidelity. "It makes of the Savior a mere man," was said over and over again; "it denies the inspiration of the Bible"; "it repudiates the sacred doctrine of the Trinity"; "it is guilty of the unpardonable sin against the Holy Ghost."

Unitarianism had to defend itself; it had to seek reasons for its position and thus its attention was diverted from the practical to the intellectual.

Theodore Parker represents the halfway position of Unitarianism. On the one hand he champions all the great reforms of his time; on the other hand his sermons are filled with denials and rebuttals; with reasons for or against certain texts, or with arguments to disprove orthodox doctrines. After Parker came the preachers who lived in what I may call the scientific age—the period of Darwin, Huxley, and Spencer. These Unitarian preachers are so absorbed with the magnitude of the scientific revelation that their sermons take on the characteristics of lectures, and their pulpits are turned into professors' desks, from which one may hear the latest scientific nomenclature as fifty years before men heard from orthodox pulpits the special ecclesiastical terms of Calvinism.

Unitarianism seemed to be on a side track—to have wandered off the roadway of practical helpfulness and to have become merely academic and theoretical. No strong note of affirmation was struck; no definite gospel preached; nothing said, sung, or done that might directly appeal to the plain good sense and strong emotions of the average man. Nothing done? Yes, much was done though not directly done under church auspices. The initial impulse of Unitarianism towards charity and philanthropy never lost its strong impelling power, only—and here is the misfortune so far as the Unitarian denomination is concerned—only it became secular, civic, disassociated from the church, and therefore apparently from church influences.

As we look back upon that last quarter of the nineteenth century it seems to hold within it very little of permanent value to religion and yet it was a most necessary period like that introduced once in Judea nineteen hundred years ago when the central figure was John the Baptist. Those who accepted John as a leader found release from the narrow formalism of the Jewish law. Freedom alone is no great boon, but freedom is an absolute prerequisite before any great results can be accomplished.

So the scientific essayists and intellectual Unitarian preachers and even the secularists of a former period were all needful. Yes, in his way Mr. Ingersoll was a great religious emancipator. At times, in a coarse but nevertheless effective fashion, he did help to prepare the way of the Lord—to make His paths straight.

I said a little while ago that the Campbellite denomination, the ethical culture societies, and the Christian Science movement were indications of the direction in which Christianity must move in order to meet the wants of the average American mind.

By that statement I mean that the sim-

plicity of doctrinal assertion which we notice in these three organizations must be imitated by any denomination which hopes to secure general favor.

Does Unitarianism match the simple and easily understood declarations of Christian Science, of Ethical Culture and of Campbellism? I think it does. Since the Saratoga Conference of 1894 the Bond of Union has been: "These churches accept the religion of Jesus holding in accordance with his teaching that practical religion is summed up in love to God and love to man."

Equally simple are the five points of faith:

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind onward and upward forever.

Surely no statement embodying great and universal truths can be put in language more free from theological bias or traditional usage. In the same creedless way the church covenant reads: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man."

Unitarianism, then, in two particulars at least does not run counter to, but in harmony with, the dominant American characteristics. It is, first of all, simple and easily grasped, i. e., it is *direct*; it is intelligible and free from all ambiguous or vague phrases.

Secondly, it is *practical*. It lays stress upon usefulness—service for the community, for the state, for all mankind. Its chief end is to promote the ideal commonwealth, called in Christian language, "the kingdom of God."

Where has it failed? for it must have failed in some direction, otherwise the prediction of the astute Thomas Jefferson in regard to its success would have come true.

Yes, it has failed in a certain direction; let us be clear-sighted enough to see in what direction.

It has failed along the line of spirituality, of worship. It has called men's attention to the need of truth, passionately insisting upon their knowing the truth as of primary importance. With almost equal insistence, at times, has it called upon men to do and to give; to engage in all useful and philanthropic activities, but it has not, in any strong or deep way, called men to fall upon bended knee, to raise their voices in prayer and praise, to give expression to the feeling of worship.

Here has been its weakness; here is where it has left men and women unsatisfied.

I said the American was practical. It is so, but he is also idealistic, he has imagination, he sees visions. By that I am not saying that he is a mystic; far from it, he is never hazy, indefinite, impractical. No; idealism such as Edison has, such as Vassar had, such as the makers and builders of the West have, goes with the highest type of efficiency. It is this imaginative side, this spiritual side, that craves for the unseen yet eternal, it is this which longs for the beatific vision; in short, for worship, the worship that somehow ushers man into the very hush and majesty of the Lord.

Unitarian services, judged by the richness and coloring of Roman Catholic, are cold and bare; they lack, it is said, in ceremonial dignity. While this may be so it is certain that the forms of worship of the future must be founded upon truth as well as beauty; they must express what is really believed, and of such a kind as can be joined in heartily by all sorts and conditions of mankind. America is a land of no one sect, of no one race, of no one people, consequently the liturgy that is needed by the true American Church is one which shall breathe through every line and phrase the spirit of catholicity and inclusiveness, of brotherhood, one which shall make men forget their ancient, national or social differences and bring to their hearts and minds only the one great idea of the Eternal Presence, and the unity, through spirit, of man with God.

It is this insistence on the idea of oneness which helps to give to Christian Science its power. The leaders of this cult try to introduce each seeker directly into the knowledge of the Eternal, or "Mind" as they prefer to call it. Each of us, they assert, may directly commune with "Mind" and gain power thereby, such power as will eventually conquer sloth and sickness and sin and even death.

Christian Science is idealism carried

to the nth degree. That as a system it lacks logic, that its leader was more or less an uneducated woman, that is, goes out in no broad philanthropies and practical civic reforms counts for little with its followers over against the one tremendous affirmation it does make, viz., that man and God, mentally, are as one; indeed that there is but the One, all else is illusion, error.

Come back now once again to the scientific period which flourished, say from 1854 to 1894. That seemingly unproductive scientific period through which Unitarianism passed was of value in more ways than one. It showed us very thoroughly that a new set of virtues was needed in this age to supplement those formerly so insisted upon. These new virtues are:

Impartiality.
Open-mindedness.
Clear-sightedness.
Broadness of sympathy.
Tolerance.

These virtues the average man does not yet fully appreciate. As a nation we are not especially tolerant, nor have we that broadness of sympathy which sees the best in the Chinaman, the negro, the Mexican, or even the poor Italian. It is therefore the duty of Unitarianism to say to one and all "ye must be born again into a sweet reasonableness."

Warmth at the heart is most commendable, but what is especially needed is not so much blind emotional fervor, as correct thinking; clear-sightedness. It is not enough for me to wish to do right, I must also know how to do right, otherwise my kind intentions may work as much harm for my neighbor as good.

Here is where Unitarianism is fitted to take leadership. In a large and catholic spirit it can examine modern problems and without heat, passion and prejudice discuss them in such a way as will help to eliminate misunderstandings or petty inherited notions. "Make ye ready the way of the Lord; make his paths straight." This, it may be, is our chief work, our important mission. To us it is given, perhaps, to straighten out the crooked involved doctrines of Christianity, to make plain the path of truth and thus to prepare the way for the coming Church of America, the Church of the spirit. And what of this Church of America?

Well, first of all, it may be said of it that it will embody the teachings and principles of Jesus as has no other church in all the past.

2nd. It will place the emphasis upon the present, the now and here, as did the Master, striving to build up the kingdom of God in America.

3rd. It will place its emphasis primarily upon right thinking. As the New Thought movement so strongly urges, it will say to every man, "what you think you will tend to become. Watch over your thoughts; guard against evil suggestions, thus only can you have health of mind and health of body."

4th. It will place its emphasis upon right acts, not simply to one's family, to one's neighbors, to one's countrymen, but to the least as well as the greatest—insisting with a new force upon the relationship which exists between all men; insisting even more that only thus can the will of God be done. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The hopefulness of our Unitarian position is that we are now moving along these lines of tendency in harmony with the characteristics and the temperament of the American people.

"In the spirit of Jesus for the worship of God." So reads part of our covenant. "In the spirit of Jesus." Yes! he relied on no mere forms, or ceremonies; Jesus himself did not gain his strength from any leaning upon or looking upon a Savior or Redeemer. He drew his strength and inspiration directly from the fountain head. He went in prayer into the presence of the Father, spirit communing with spirit, and from that contact received power.

"Ye shall be endowed with power from on high." Through worship comes power. We Unitarians need ever to keep that fact in mind. Through worship "in spirit and in truth," we shall gain the heavenly power which shall make us as very sons and daughters of God.

"End of Unitarian Controversy"

By Rev. Howard N. Brown,

Minister of King's Chapel, Boston.

[The following notable article was published in a recent issue of *The Congregationalist* and elicited an editorial comment from the editor of that paper, which we also publish.]

THE Unitarian controversy in New England was, in its beginning, quite strictly an affair among Congregationalists. It is true that King's Chapel, which was of the Church of England order, was the first to take definite action toward establishing itself on a new doctrinal basis. But aside from this, only Congregational churches became involved in the dispute for and against the new departure. Quite a number of the original churches in eastern Massachusetts presently went over to the new position. But as no other than Congregational churches thus allied themselves, the controversy might as well be treated among Congregationalists as a kind of family affair.

The churches which then, acting under some compulsion, broke with their old fellowship have remained stoutly Congregational in their form of organization. Some of the institutions and customs belonging to that order at the time of the separation they have clung to rather more tenaciously than the main body of churches called by that name. Anniversary Week, a great feature of eastern Congregationalism a hundred years ago, they have maintained, though others have let it drop. Such historic churches as that of the Pilgrims, the First in Plymouth, or the First established by the Puritans in Salem and Boston, for example, have never forgotten but have continued to prize their Congregational inheritance.

And now we have come to a time when the original controversy that separated them from others of their kind has long been dead. That is to say, the issue as it was made up a century ago has everywhere ceased to be talked about. Some guns are still fired at the old Unitarian position, but they hit nothing save crumbling and deserted breastworks. A good deal of ammunition is expended upon what is supposed to be the fortress of orthodoxy; but there are practically no Congregationalists there. They also have moved out to new and more advantageous positions. The old fight is over and is never likely to be renewed along that line.

On what are now vital questions in theology old denominational distinctions are hopelessly blurred and broken. What were once two separate groups of combatants have become, in all but name, inextricably mixed. On both sides of the old dividing line people differ more from each other than they differ from those who are nominally of another faith. They who are called orthodox say things that make some Unitarians gasp with astonishment, and some Unitarian utterances sound, to orthodox ears, as antiquated as the half-forgotten songs of an earlier generation.

And all this has come to pass without leaving any clear indication where, on the battle as it was once joined, the victory belongs. Both sides could truthfully say what we are now hearing from French and German headquarters, that "progress has been made." But that is about all that could be rightfully claimed. The people who came to be called Unitarian were first to yield themselves to new currents of thought that had entered the world, and to trim their sails to a new propelling force. They are entitled to whatever credit belongs to them for this, and it is probably no small honor.

But others had to yield to these winds, whether they would or no; and presently they, too, began to sail a new course, or if they did not sail they drifted. No one marked out the one true and proper course and nobody's chart has become a standard, so far as sailing directions are concerned. But it has transpired that many Congregationalists of two different schools, who once thought themselves very far apart, now find themselves quite near together; so near that they would be glad to keep closer company from this time on.

The people who feel in this way about those who have been traditional oppo-

nents have not the least disposition either to acknowledge that they have themselves been beaten, or to claim the other side as a convert. To be sure the charge is often made that the main body of the church is being honeycombed with Unitarianism; but they who make that statement generally do not know very well what Unitarianism is. On the other hand, people who are not quite so "advanced" as others would like to have them, are sometimes said to be "catering to orthodoxy"; though to call a man orthodox in these days is to apply to him one of the vaguest of all descriptive terms.

This is all very foolish talk. Christian doctrines have been shaping themselves very fast in recent times to the needs and uses of a new age. No set of people can claim credit for this, as if they had directed or had charge of the process. Many have contributed to the work, and as it begins to approach completion men of all sects and schools have joy in it, as the promise of a new day of spiritual power.

We all need to realize that old party names in religion have, for the most part, come to have but little significance; that old controversial grounds are never likely to be fought over again, and that new issues are upon us which require to be faced with minds unclouded by memories of the divisions of other days. Whether the coming together of Christian men into a broader vision of Christian truth is to have much effect by way of altering the grouping of churches, as they now stand, it is too soon to predict and not very important to try to forecast. The unity of the spirit is the important matter, and that has been coming very fast in these later years.

Not only the Unitarian controversy but all warfare of sects is about over; and the prejudices that were born of former strife are fast being buried out of sight. He who still clings to these things cumbers himself with a useless load. Congregationalists especially, of both wings, might be in better business than blowing the extinct embers of a fire that once threatened a conflagration in their household of faith; and it is no treason to the memory of those who have witnessed to their faith in times of stress and peril to recognize that, in a different age, Christian duty and Christian discipleship must lead into new paths.

Unitarians and Congregationalists.

By the Editor of the Congregationalist in Reply to Mr. Brown's Article.

Simply as a waymark in one of the many paths along which Christian thinking is moving, we print on another page an article by a Unitarian minister entitled "The End of the Unitarian Controversy." The writer, Rev. Howard N. Brown, has been for a number of years the minister of historic King's Chapel in Boston. Both he and his church belong to the conservative wing of Unitarianism. King's Chapel was originally an Episcopal church, and portions of the Episcopal service are used regularly in the worship; and Mr. Brown is a moderate, irenic, high-minded man, in whose words and whose life the Christian quality is constantly evident.

With much that he says in this article many of us in the Congregational churches will agree. The controversial spirit so rife a century ago has given way to mutual friendliness and good will and to happy co-operation in many undertakings It would be hard now to arouse in many communities heated debates over the special issues that were so divisive in former days. It may be that, as Mr. Brown suggests, both orthodox and Unitarians have moved on to new and broader conceptions. Certainly every orthodox man today believes in the full humanity of Jesus. He does not think that God was masquerading for thirty years in human flesh. On the other hand many Unitarians, true followers of Channing, believe in Jesus not only as a pattern of life, but as a unique revelation of God.

This being so, some thinkers like Dr. Brown might be led to conclude that the Unitarian controversy is entirely at an end, and that on the issues that caused it Trinitarians and Unitarians are practically agreed today. Nothing in our judgment could be further from the truth. Only those who confine their vision to a local and limited area can think that the great majority of Congregationalists and the great majority of Unitarians throughout the country have come to think and feel substantially alike with regard to fundamental Christian truths or hold the same attitude toward the aggressive work of the church. Unitarianism in the West, to be sure, is not a consequential factor. It has only one church in the whole state of Indiana. And in those comparatively few communities where it has established itself, from the Hudson to the Pacific coast, the prevailing type has been radical when contrasted with the longer established churches in New England. Yet even here, while there are many points of affiliation between more liberal Congregationalists and Unitarians of the type of Mr. Brown and Prof. Francis G. Peabody, there is still a marked cleavage between Unitarians as a body and Congregationalists, as a body.

The latter may or may not phrase their view of Christ in the dogmatic statements of ancient creeds. Not all have thought them-

selves through to a final position with reference to all the aspects of Christ's relation to God and the universe. But the difference is a real one nevertheless; a difference of mood and atmosphere, of spirit and attitude as well as a difference in creedal embodiment. Reverence for Jesus as the everliving Head and Lord still gives character and power to our New England churches. We cannot agree with the conclusion sometimes drawn by other bodies and in other sections of the country that New England Congregationalism is or is likely to be Unitarianized or semi-Unitarianized. Whether or not the distinctive terms Unitarian and Trinitarian will disappear in the course of the years as some more inclusive philosophy shall arise can now only be conjectured. But if they are lost sight of it will be, in our judgment, when what is known historically as the "high" view of Christ in distinction from the "low" or purely humanitarian view shall have come to prevail.

THE CONSERVATIVE.

By A. L. Weatherly.

THE true conservative is by no means a "standpatter." His face is not turned toward the past, but toward the future. He seeks to conserve "all the good the past hath wrought," and to pass it on to the coming generations enriched and enhanced in value.

The "standpatter" is the one who "sits upon the lid." He seeks to keep things as they are. He bids defiance to the tides of the spirit, the forces of the universe. The conservative realizes that such an attitude means an explosion in which the good and bad will be destroyed together.

We often censure the radical. He seems to be seeking to break up the very foundation of society. Under his powerful and even violent attacks we are led to fear that all the solid achievements of the race will fall into ruin. But he is only trying to pry the standpatter from his seat. He, too, fears an explosion. The danger seems imminent. And often he works in the spirit of a true conservative.

In the days before the French revolution, priest and king attempted to withstand the advancing hosts of democracy. They refused to heed either the word of philosopher or prophet. And the explosion came—which startled the world and uprooted the mighty from their seats.

The law of motion is universal. All things tend to change. This tendency under the direction of intelligent beings becomes progress. In the ancient world kingdoms rose and fell. And each succeeding state was like the preceding one. But men grew in wisdom, knowledge became diffused, individuals came to recognize their right to "life, liberty and the pursuit of happiness." The forces of society began to take on a definite direction.

Men began to establish those institutions which would give to all men opportunity for fullness of life. There was developed an irresistible passion for what we call democracy.

The conservative seeing this tendency and conscious of the immeasurable forces that lie behind it, realizes that to withstand it is to attempt to block the universe.

He seeks to meet the needs of the present day by making a free passageway for the "spirit of the age."

If he admonishes the unruly radical, it is not because he fails to recognize the need of progress, but because he does not wish to sacrifice those solid values which the race has won at so great cost. And yet the radical and the conservative have one and the same mission. Their differences are not of purpose, but of temperament. Often the radical loses sight of the fact that there are values to be conserved. And the conservative forgets that desperate situations sometimes need desperate remedies.

"Standpatters" often imagine that they are conservatives, when in reality they are the most violent radicals. Opposed to all progress, they make inevitable the explosion that results.

The task of the real conservative is to secure the orderly progress of mankind. He seeks to prevent progress by explosions which are so costly to race.

IN PERSPECTIVE.

The little griefs, the petty wounds,
  The stabs of daily care—
"Crackling of thorns beneath the pot"—
As life's fire burns—now cold, now hot—
  How hard they are to bear!

But on the fire burns, clear and still;
  The cankering sorrow dies;
The small wounds heal; the clouds are rent,
And through this shattered mortal tent
  Shine down the eternal skies.

—Dinah Mulock Craik.

Revival of Benjamin Fay Mills

By J. E. Williams.

SUNDAY night I went to hear our old-time friend, Benjamin Fay Mills, announce his resumption of evangelistic work. The announcement was made at the opening of Tent Evangel, a large tent capable of seating about 3,000 persons, designed for summer evangelistic campaigns, and situated at Morningside Avenue and 124th St., New York—a few blocks from our residence.

Mills is a unique and interesting personality, and I never heard him in a more interesting address than in that of Sunday night. Necessarily it was in a high degree picturesque, full of daring spiritual adventures, of intense experiences, of mystical voices, of religious raptures, of abrupt transformations and reversals of his position.

He prefers to speak of his present course not as a return to a cast-off faith, but as a going forward to a higher one. He brings with him all the knowledge, all the truth, he has gathered in his wandering through other religions and philosophies, and does not propose to discard any of them. Strange to say, in his first appearance on the evangelical platform in New York, he bore none of the marks of the penitent, the returning prodigal, but rather as one who, having had higher visions of the truth, comes to convert the Christians to Christianity.

It was characteristic of the man that he did claim to explain his present position on logical grounds. If pressed for a reason for returning he must say, "I do not know." But in Mills' philosophy there is something deeper than reason, and this is the voice of the Spirit to which he has submitted himself in all the crises of his life.

In other words, Mills claims a private and direct revelation from God.

Obviously, it is useless to argue with a revelation. It is either yea or nay, accept or reject. Equally certain is it that such a revelation is not valid for any one but the person receiving it. Joseph Smith, John Alexander Dowie and Mary Baker Eddy all thought they received revelations, but we cannot accept one without rejecting the others, and we common mortals are not excused from exercising our reason in judging them.

But it is not my purpose to judge Mills, only to understand and appreciate him. It is interesting to follow the account he gives of his own spiritual experiences. His father was an eminent preacher in New York state; his mother was a devout and rigidly doctrinal devotee of orthodox theology; his brothers became preachers like himself; in fact, his early life was steeped in theology to the point of saturation.

For twelve years of his early ministry he was a wonderfully successful revivalist. Multitudes thronged to his meetings, thousands were converted by his preaching; he was hailed as the great evangel of the Christian faith, the master preacher of his day.

Suddenly he stopped. He left the platform. Disquieting rumors of his apostasy filled the air.

Why did he quit?

It is interesting now to hear him tell why he left the work in which he had such supreme success.

One of the reasons was brain starvation. A revivalist's work compels him to absolutely starve his brain. He can't stop to think, to read, to come in contact with the myriad streams of knowledge flowing into the world. His brain was hungry, starving for food. As soon as he left the pulpit he gorged himself.

Another reason was the unbelief in the church. Nowhere could he find belief in the plain teachings of Christ. Whenever he urged that these teachings were to be followed he was ridiculed, was told they applied only to Christ's Kingdom, but could not be followed here.

He himself was the victim of an unjustified suit for $1,000 for libel. What should he do? Christ's nonresistant teaching was plain, but religious advisers thought otherwise. He went on his knees, resolved never to rise till God spoke to him in unmistakable terms. The voice came, and with it the means to pay the $1,000 fourfold.

The revelation of how mysterious checks flowed in through the mails to pay off

his damages reminds one of the Christian Science miracles so much in vogue.

As I listened I tried to make my own estimate of the influences that had moved Mills to return to the work, and this is the order in which they appeared to me.

First, the war horror. Mills has been an extreme optimist, has taught that wars were over forever, has believed that economic and social evils were about to be extirpated, and the Kingdom of Love was about to reign.

The war knocked out his optimistic underpinning, and he went all to pieces. He now goes about proclaiming "This is a lost world," and if evangelism can't save it, nothing can.

To me the war argues nothing of the kind. It has been here potentially all the time, and any optimism that is overcome by it is like the ostrich which sticks its head in the sand and refuses to look at obstacles. It means only that much of the sentiment that passes for optimism needs to be rationalized.

Second, Christianity is not a failure, because it has never been tried. Mills seems to be of those that believes the literal nonresistant teachings of Jesus—"Love your enemies," etc.—have never been put into practice by the church, that they constitute the essence of Christainity, that they are the only hope, the only salvation of humanity. He seems to conceive it his mission to convert the church to Christianity, thus interpreted, as well as to carry the gospel of salvation by love to those outside.

Last but not least, I should put the unconscious urge of Mills' own genius. He has the soul consuming hunger of all artists. He must have expression. As the brush is to the painter so is the tongue to the orator; and indispensable as is the canvas to the one, so is the crowd to the other. The orator must have the mass to exercise his art upon; without it his fire dies, his soul withers. The medium for Mills' peculiar gift of expression is furnished by the evangelist's platform at its best. The small classroom, such as we have seen him work in, gives him no adequate scope for action. He must have the larger canvas, the bigger theatre; else he can't strike the greater note. This the liberal forum could never give him; for progressive thinkers rarely move in crowds.

As I view it, the return of Benjamin Fay Mills to the evangelistic platform is a distinct gain to religion. His return will do much to raise the evangelical platform to its lost function as a quickener of faith, as a reviver of religious belief, as a creator of spiritual life. All the qualities which Billy Sunday and his ilk so painfully lack, Mills possesses in abundance. He has dignity, he has eloquence, he has spirituality. He depends not on clowning, on slang, or on verbal bullying to make his effects. In whatever thought forms he frames his message, his appeal will always be to the highest and best feelings in men. The trammels of theological doctrine will never cramp him, for as he said Sunday night, it will be no trouble to fit his newest thought into the old framework, and his genius will enable him to keep his mould sufficiently fluid to be the free vehicle of his best aspirations and sentiments.

Personally, I am unable to share in his private revelation, but as one who has accompanied him some distance in his quest, I wish him a joyous journey and Godspeed.

A TIMELY REMINDER.

The following letter, self-explanatory, was recently sent to all Unitarian ministers in Massachusetts. But it is just as good now to all our brethren in New York and Pennsylvania—and in time will be to every one of us wherever in the United States we may be.

BOSTON, MASS., Oct. 20, 1915.

DEAR SIR:

Unitarian tradition is one of loyalty to good causes in time of need and strong opposition. The movement for woman suffrage gives us an opportunity today to be faithful to this fine record and to our own high task. It can hardly be doubted that this movement marks a new era in democracy, in human freedom and in the larger expression of justice. To give motherhood dynamic power in political life will be to introduce one of the greatest forces for good into a realm where it can be most effective. And in so far as religion has any thing to do with social justice, there is an appeal that cannot be denied.

Can you not think of some way before election by which you can lend your aid to this cause?

Sincerely yours,
CHARLES F. DOLE.
CHRISTOPHER R. ELIOT.
ABRAHAM M. RIHBANY.
SYDNEY D. SNOW.
CHARLES A. CASSON.
WILLIAM R. LORD.
SAMUEL R. MAXWELL.
C. P. WELLMAN.

An Appreciation of the Unitarian

An Address by Gilbert Reid, D. D.,
Of Shanghai, China.

Dr. Gilbert Reid is Director in Chief of the International Institute of China, and one of the best known and most influential Americans in the Orient He went to China about thirty years ago as a missionary of the American Presbyterian Church. For several years, he did missionary work along the ordinary lines. But, little by little, he came to feel that China needed something broader, more cosmopolitan, more appreciative of what is good in China's own native religions and in Chinese civilization, and therefore more practically helpful to the Chinese people in their efforts to bring themselves into sympathetic relations with the civilization of Europe and America. He accordingly determined to establish what he came to call the International Institute of China, an organization having for its object to bring Christianity, Confucianism, Buddhism, Taoism and Mohammedanism—all the religious faiths that are represented in China today—into sympathetic and co-operative relations with one another, and to aid the Chinese people in every possible way to become acquainted with what is best in western literature, thought, ethics and life. His efforts have met with gratifying success so that the International Institute, which is located in the large and important city of Shanghai, has now large and excellent buildings with fine grounds, a valuable library, an extensive museum, particularly illustrative of the arts of China, a corps of half a dozen teachers, lecturers, and workers in other lines, and a large and influential membership made up of Chinese scholars, educators, religious leaders, local and national officials, and also American, English and other foreigners, resident in China.

When Dr. Sunderland visited China a year and a half ago as Billings Lecturer to Japan, China and Judea, he delivered a series of lectures before the International Institute, and the Institute expressed its desire to have one of the International Congresses of Liberal Religion for which Dr. Sunderland was preparing the way, to be held in Shanghai under its auspices.

All that has been said above shows the breadth of Dr. Reid's religious sympathies and work. While he still keeps his connection with the Presbyterian body, his work is in the truest sense that of liberal religion. A few months ago he accepted an appointment from the American Unitarian Association as its Billings Lecturer in China for the present year. As one of his Billings lecture series, he gave an address at the Institute on a recent Sunday, taking as his subject, "A Trinitarian's Appreciation of the Unitarian." A summary of the address is given below. I. T. S.

THE bond of union and concord between Trinitarian Christians and Unitarian Christians within the same fold of Protestantism is in many cases weaker than the relations between Christians and persons of other faiths. To be more precise, the unwillingness to unite is more on the part of the Trinitarian Christian than of the Unitarian. This does not mean that the Trinitarian has no good reason for keeping separate from the small body called Unitarians, or even from Unitarian individuals, but it means that there is a divergence needing to be recognized.

When about a year ago a Unitarian preacher was invited to speak at the International Institute—an Institute open to all—fellowship with the Institute, and in some cases liberal financial support, was withdrawn.

An appreciation of the good in others and in others' religious beliefs is all conductive to ultimate unity and accord. The purpose of this address is not to criticise or find fault with Unitarianism, but to help on the cause of religious good-will by expressions of appreciation.

The first characteristic of Unitarians as a body is their independence in religious thinking. While this is not the chief feature of Unitarianism, it is so important that it needs to be borne in mind in any review which is made of Unitarianism or of Unitarians.

"As one star differeth from another star in glory," so does one Unitarian differ from another Unitarian. Some religious thinkers in the Unitarian body are nearer in their spiritual aspiration and their interpretation of Christian truths to orthodox thinkers than they are to fellow Unitarians, and yet because of their independence in thinking and their unwillingness to conform to exacting formularies, they are excluded from orthodox denominations and find a home among other independent thinkers in the Unitarian body, or, perhaps, remain aloof from churches of all names and kinds.

Hence Unitarians have always fought shy of creeds, as so many fetters to the free action of one's own conscience. Dr. William E. Channing wrote of Unitar-

ianism in his day that it is "characterized by nothing more than by the spirit of freedom and individuality. It has no established creed or symbol. I am more detached from a denomination, and strive to feel more my connection with the Universal Church, with all good and holy men."

Thus in the very midst of independence there appears the natural longing, not for sects, but for the one "Holy Catholic Church," the Church Universal, with Christ alone recognized as its head, with Christ alone recognized as each one's Master. The spirit of Unitarian independency is not an extreme from the Church ideal of Roman Catholics; rather the two approach each other. Unitarianism stands for independence on the one side and unity—catholicity—on the other.

The Basis of Union of many Unitarian churches simply reads: "In the love of truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man."

It can be easily seen that independence in religious thinking, that strong individuality of character, that freedom of the human conscience, all conditioned by the widest spirit of fellowship, is a great force in the redemption of the world and in the development of a high type of civilization. It means vigor of mind and of character. It denotes undaunted courage. It forms the stuff of which reformers and martyrs are made.

With this dominating characteristic of independence, the Unitarian also deserves appreciation for the emphasis he places on the Unity of God. Unitarianism is thus not the product of negative and destructive criticism, but of belief that is positive and of thinking that is constructive. Its essence is the central thought of all religions. It lays a foundation for all religious doctrine in pure Theism. It directs humanity to uprightness of character by directing it to a clear, unequivocal worship of the one living and true God, and of implicit trust in His love and allegiance to His commands. Like Judaism, like Islam, like the purest form of all religions, whether Confucian, Buddhist, Taoist, Brahman, Zoroastrian or any other, it teaches monotheism with no reservation, modification or limitation. The greatest of all religious beliefs, as affirmed by the experience of the ages, is made, it might almost be said, the one belief of the Unitarian.

Unitarianism, as in the right of private judgment, is the most Protestant of all Protestant bodies, for it originated as a protest against tritheism or the tripersonality of God—a false interpretation of Christianity.

There is no doubt that the tendency of mankind has been to forget God, that is, to forget Him as One, and to stray away into erroneous conceptions which are polytheistic. There is also no doubt that the doctrine of the Trinity has too often been so explained as to imply the presence in the world of three Beings, each called God, with three distinct personalities, and three wills, and that worship ascends in one's thought not to one God, but to three Gods. Hence the value of Unitarianism, which the correct Trinitarian thinker can appreciate, is its appeal to men to remain true to God, and to have no other gods before Him.

The Trinitarian is warned that as the essential and indispensable truth is that God is One, so there must be no conception of the mind and no form of phraseology that would leave the impression that there are three Gods.

Anyone who examines the Scriptures will acknowledge that the one vital truth, summed up in the First Commandment given to Moses and through him to the world, and permeating all the Books of Old and New Testaments is that for which Unitarianism stands, namely, God is One. The passages which point to God as Triune are few, and this fact should stand as evidence that the doctrine of the Trinity is not as vital as that of God's Unity. The doctrine of the Trinity is a great mystery, is philosophical in character, and taxes the faculties of the mind. Being such, it can not have the same place in the creed of the Christian, or in his life, as that which is fundamental to religion and which the Unitarian magnifies, namely, "Hear, O Israel, the Lord our God is one God."

The mere lapse of years is not life. To eat, to drink and sleep, to be exposed to darkness and the light, to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence.—*Martineau.*

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

THE COLORADO STRIKE.

FEW persons interested in the working out of the social question in this country along lines of liberty and justice, will ever forget the day when there came from the press the Report of the Congressional Committee appointed to investigate the great strike in Lawrence, Massachusetts. For months, this strike had been raging with a bitterness and fury almost unprecedented in the history of industrial revolt. On one side was a great mass of workers, representing scores of different languages, nationalities, races and religions, welded together into a single fighting body with marvelous success by the Industrial Workers of the World, under the leadership of William Haywood. On the other side were the mill owners, representing the best families and the soundest investments of the old "Bay State," armed with the police power, backed by respectable public opinion, and sustained in all their actions, as by a dog who knows "his master's voice," by subservient courts, newspapers and churches. Any attempt to get at the facts of the situation was met by the fiercest reproaches and the most arbitrary interference on the part of the employers who held the upper hand. It was sufficient to know that the I. W. W.'s were leading the strikers, they declared, to know the rights and wrongs of the battle. The employes had struck without cause—they had destroyed property and threatened life until martial law had been made imperative—they had played on the sympathies of the public by such sensational devices as that of exporting children to New York and Philadelphia and appealing for funds to keep families from starvation—they had even committed diabolical murder, as witness the crime for which Ettor and Giovannitti were imprisoned and awaiting trial. Here was simply one more instance of the corruption of labor politics, the tyranny of unions, the anarchy of strikes; here was simply one more battle on the part of capital for the protection of American labor and the security of American institutions. Anybody who sympathized with the operatives in this war was either misled by easy sympathy, misinformed by garbled facts, or covertly the friend of such enemies of law and order as Haywood and his nameless tribe. There was but one side to this wretched business—and that was the side of the sorely-beset employers, who were fighting an heroic fight for justice.

And then came, in August, 1912, the Report of the Congressional Commission, with its smashing indictment of Lawrence and its mills. Here were set forth, under the seal of governmental authority, the facts, so long concealed or denied, of the working and living conditions of the textile operatives which led to the outbreak of rebellion. Here was the pitiful story of wages so small that "full-time earnings (were) entirely inadequate to maintain a family".....so that "it became necessary for the wife to enter the mill to supplement the earnings of her husband," and for children to enter the factories the very moment they could get their working papers. Here was the tale of wretched tenements, populated by swarming thousands, with rents so exorbitant as to demand the surrender of all luxuries, most comforts and many decencies. Here were such items of information as that "many families are unable to afford fresh milk" ....."instead of overcoats men wear sweaters under the ordinary suit coat" ...."infant mortality in Lawrence, as in other textile cities, is very high"...."approximately one-half of all the persons in Lawrence, 14 and under 16 years of age, are employed in the mills," etc., etc. Then came the history of the sudden cut in wages on the first of January, the refusal of the mill owners to consult with their employes or even hear their protests, the strike, the persistent attempt of the authorities to break the unions, suppress free speech and assembly, and incite violence. No statement could have been more dispassionate and fair than this of the Congressional investigators. Facts

were recited, with almost no attempt at interpretation or comment. But these facts were enough. They showed with perfect clearness that the textile workers were oppressed, that they were living and laboring under conditions which were a disgrace to a civilized Christian community, that they were the victims of arbitrary and cruel control by the overseers and managers, that they were given no opportunity to voice complaints or seek redress of grievances, that they were forbidden to organize for the protection of their mutual interests, that they revolted only when every other path of action had been closed against them, that they conducted a bitter struggle under the most trying provocations with a minimum of disorder and violence, that in the trouble which preceded this industrial war and in the war itself there was a clear-cut issue between intolerable tyranny upon the one hand and indefensible subjection and misery upon the other. The Congressional Report settled once for all the questions as to who was responsible for the Lawrence tragedy and what were the issues which were involved. From the moment that this Report appeared, the cause of labor was vindicated, and the textile strike written down for good and all as one of the blackest episodes in the history of modern capitalism.

All this is brought inevitably to mind by the publication in September last, by the United States Commission on Industrial Relations, of the so-called West Report on the Colorado strike. Here in this great coal strike in the far West was an industrial outbreak infinitely more terrible in its character than the textile strike in Massachusetts, but identical with it in the alarm and confusion which it has visited upon the public mind of America. For months a great and savage war was going on between capital and labor. From various uncertain directions we heard heart-rending stories of the abominable conditions of oppression against which the miners had revolted—of the hideous methods of violence and anarchy which had been used against them in the strike—of the prostitution of the whole machinery of government to the private interests of the Colorado Fuel and Iron Company—of the brutality of the militia, the starving and freezing of whole colonies of dispossessed women and children, of the horrors of the Ludlow massacre, etc. Never in the history of the country, if rumors of this kind were to be trusted, had labor been so abused as by the Rockefeller interests in this mining region, and never had a strike of operatives been fought with such cruel violence, such open disregard of legal and constitutional safeguards, such ruthless defiance of human rights. And yet, nothing was certain, and nothing therefore could surely be believed. The Rockefellers, as usual, had full control of the public press, and were having little difficulty in explaining the situation satisfactorily. Imported labor leaders had fomented trouble among ignorant and passionate men—a mere handful of workers had declared a strike which the majority did not want and did not support except under duress—the employers resisting the strike and refusing a settlement on the terms demanded were fighting a just battle for the freedom of labor from the tyranny of selfish unionism—living and working conditions in the mining camps were admirable, wages adequate, hours moderate—the state government, in sending the militia to the mines was only doing its appointed duty of preserving law and order. The rule of the Rockefellers, in other words, was wholly beneficent, their relations with labor, a model of justice and good-will, their present battle against organized unrest and agitation, a battle on behalf not merely of themselves, but of the great majority of their own employes, and certainly of the larger and best interests of both capital and labor everywhere throughout the land. Of course, there were incidents in the struggle to be regretted. The blood of men, the tears of women and little children, the flames of burning homes, are not pleasant. But surely responsibility for these tragedies is not to be placed upon John D. or the high-minded John D., Jr.! Nay, father and son were weeping over Ludlow, even as Kaiser Wilhelm, we are told, wept over the ashes of Louvain!

It was a confusing situation, without a doubt. And in all probability the situation would have remained confusing for an indefinite period had it not been for the fact that the strike occurred at the very time when the Industrial Relations Commission was at its work. With instant appreciation of events, Mr. Walsh

discerned that here in this Colorado war was the very thing that he was looking for. Here, right ready to his hand, was a particularly acute illustration of the unrest and turmoil in the labor world, which his body was created to investigate. Here was invaluable material for study, analysis, experiment. Straight, therefore, to the Colorado coal fields did the Commission repair. Here were public hearings held, observations made, expert investigators planted. "The Commission devoted more time to an effort to ascertain the causes and all the circumstances of the Colorado strike than to the study of any other particular situation, not only because of the numbers involved and the wide public interest aroused, but because the struggle in Colorado presented an unequalled opportunity to study some of the major problems that must be considered in an attempt to discover the underlying causes of industrial unrest." For months the work went on. And now, long after the strike has ended and the struggle of labor been ruthlessly beaten down, there comes the official Report. And what does it say?

In Chapter I of the Report is given an exhaustive analysis of the causes of the strike. In the very first sentence, it is described as "a revolt by whole communities against arbitrary economic, political and social domination by the Colorado Fuel and Iron Company and the smaller mining companies that followed its lead" (p. 15). "Economic domination," it declares, "was achieved.....through the ruthless suppression of unionism, accomplished by the use of the power of summary discharge, the black list, armed guards and spies, and by the active aid of venal state, county and town officials who placed the entire machinery of the law at the disposal of the companies in their persecution of....union members" (p. 15). "Political domination was achieved by the companies by the use of their monopoly of employment to suppress free speech, free press and free assembly, by the appointment of company officials as judges ....and, in the case of the Colorado Fuel and Iron Company, by the expenditure of large sums of money to influence votes during campaigns" (p. 16). "This domination has been carried to such an extreme that two entire counties of southern Colorado for years have been deprived of popular government, while large groups of their citizens have been stripped of their liberties, robbed of portions of their earnings, subjected to ruthless persecution and abuse, and reduced to a state of economic and political serfdom" (p. 15). In the actual strike, of course, questions of wages, hours, collective bargaining, etc., were very much to the front. But at the bottom of the whole problem was a revolt against tyranny. The miners of Colorado were just as truly battling for freedom at Ludlow as the farmers of Massachusetts at Lexington and Concord.

Chapter II gives us an extended study of the refusal of the operators to confer with their employes when trouble was brewing, or after the strike had been called. "The owners," says the Report, "not only obstinately refused to admit the possibility of any grievance, but at one time, when they could have prevented a strike by merely granting a conference to the union officials, they chose instead to refuse the conference, and in doing so made themselves responsible for the disasters and tragedy that followed" (p. 17). Gov. Ammons attempted to arrange a conference on August 26th (p. 85). Mr. Rockefeller declined to meet Mr. Ethelbert Stewart, of the U. S. Department of Labor, who approached him on September 16th (p. 86). On October 26th Gov. Ammons called a conference of the Policy Committee of the United Mine Workers at his office, "and was given an assurance by President White that the strikers would settle on any reasonable basis" (p. 86), only to receive word from the operators that "they would not make any concessions to the men who at that moment were attacking their properties and employes" (p. 87). Later, Mr. Wilson, Secretary of the Department of Labor, went to Denver and remained ten days, only to find the mine owners as obdurate to his entreaties for negotiation as those of the Governor. At last, on September 5th, the President of the United States took hold of the situation by addressing to each operator a letter, embodying "a tentative basis for the adjustment of the strike," but even his word was futile. On September 15th, the plan of settlement was adopted by the miners by an almost unanimous vote, only to be "flatly rejected" by the operators (p. 98). "Enough has been told," concludes this section of the Report, "to prove that a spirit of accommodation or conciliation at no time

actuated the mine owners. The evidence is conclusive that such a spirit, if manifested, would have prevented the strike and all the disastrous events that accompanied it."

Chapter III recounts the facts as to "violence and policing." "Conditions in the coal mining district," says the Report, "were such that violence was inevitable" (p. 101)—and then comes the tale of the wretched events which made this strike one of the most terrible in the industrial history of America. "The elements of violence that are common to all large strikes were here in fullest measure" (p. 102)—both sides must share the blame. But, says the Report, "in all discussion and thought regarding violence in connection with the strike, the seeker after truth must remember that government existed in southern Colorado only as an instrument of tyranny and oppression in the hands of the operators; that, once having dared to oppose that tyranny in a strike, the miners' only protection for themselves and their families lay in the physical force which they could muster."

Then, in Chapter IV, comes the frightful story of the Colorado militia. This covers 32 pages in the telling, and is so packed with detailed information that one despairs of summarizing its contents. Suffice it to say that the soldiers were passed over absolutely to the mine owners for use against the strikers—that abuses of the most violent kind were the practice of every day—that all consideration of legal rights and safeguards was thrown to the winds—that law and order were prostituted to "the anarchistic will of a lawless corporation" (p. 106). By April 20th, the Colorado National Guard no longer offered even a pretence of fairness or impartiality, and its units in the field had degenerated into "a force of professional gunmen and adventurers, who were economically dependent on and subservient to the will of the coal operators" (p. 126). Then comes the awful tale of the Ludlow massacre, with the closing affirmation: "Today there is ample evidence in Colorado in support of the claims of radical agitators that the national guard is an instrument of suppression maintained for the purpose of intimidating and crushing workmen who go on a strike in an effort to improve the conditions of life for themselves, their women and their children, and to secure for themselves a larger measure of freedom from arbitrary power" (p. 138).

In Chapter V, an attempt is made to place "ultimate responsibility." In a careful study of the entire situation, this is put squarely up—first, to the operators in Colorado; secondly, to the managers of the Fuel and Iron Company; and, lastly, to Mr. John D. Rockefeller and the New York office. "Back of Mr. Powers and President Welborn in determining and maintaining the operators' policies stood John D. Rockefeller, Jr., whose enthusiastic approval and endorsement of these policies gave incalculable moral and material support both to his own subordinates and to the executive officials of other companies" (p. 140). Enlarging its viewpoint, the Report continues: "Mr. Rockefeller's responsibility has a significance beyond even the sinister results of his policy in Colorado. The possession of and contempt for government, the disregard of public welfare, and the defiance of public opinion during the Colorado strike must be considered as only one manifestation of the autocratic and anti-social spirit of a man whose enormous wealth gives him infinite opportunity to act in similar fashion in broader fields" (p. 152). And then, passing on to deeper issues, the Report concludes: "It is important to remember that Mr. Rockefeller's character and policies are important only as showing the possibilities inherent in an economic and industrial situation that permits one man or group of men to wield arbitrarily such enormous economic power, and through that power control the destinies and dictate the circumstances of life for millions of wage-earners and for entire communities, but to subsidize and control to a large degree those agencies that mould the public opinion of a nation. Even should Mr. Rockefeller change overnight, those possibilities of evil would remain inherent in our economic and industrial situation, as a menace to freedom and democracy" (p. 153).

Such is the Report of the Industrial Relations Commission on the Colorado strike. Seldom has such an indictment been written. Never has such an indictment been published under the authority of government. America now knows the truth; and, if America is true to her ideals, this truth will go far toward making free the laboring classes of the nation.

WESTERN CONFERENCE NEWS

Ohio.

Cleveland.—For several years we have been calling our Sunday school a "church school." The latter name seems to have more dignity and force. The name "Sunday school" has seemed to have a kind of sanctimonious meaning which has weakened it somewhat in public estimation.

Our "church school" teachers who had the privilege of attending the Religious Education Institute at Meadville came home, not only with renewed enthusiasm for the class work, but with a lively desire to be taught still further here in the art of teaching. Arrangements have accordingly been made with one of the professors of the Normal school to give some instruction to our teaching force in the way to teach.

Mr Simons opened the social life of the church year with an illustrated lecture upon his visit to the Panama Canal and the Panama-Pacific Exposition in San Francisco.

Michigan.

Michigan Unitarian Conference.—The Conference accepted the kind invitation of the First Universalist Church of Lansing to meet with the Universalist Convention of Michigan on Tuesday afternoon and evening and Wednesday morning and afternoon, October 4th and 5th. The Universalist Convention began its sessions a day earlier, and also had one meeting planned after the joint session. This arrangement both enabled the Unitarians to follow their recent plan of holding a short conference, about twenty-four hours, and also gave the Universalists, who like longer meetings, plenty of time for their own business. Other conferences which may plan to follow the Michigan example of occasional joint meetings may be helped by noting that the two conferences need not be the same length, but need only overlap for one day.

On Tuesday afternoon, the subject was, "The Influence of Revivals": "On Theology," Rev. R. S. Loring; "On Religious Education," Rev. W. A. Moore of Detroit; "On Social Reform," Rev. D. Roy Freeman, of Grand Rapids All the speakers regarded the point of view of the revivalist as being a distortion of religion, and of harmful influence. Dr. Moore said he would rather have a child of his bitten by a mad dog than have his religion determined by the extreme type of revivalist, for it would be easier to cure the body than to cure the mind and soul. On Tuesday evening, Rev. E. R. Shippen of Detroit spoke on the "Religion of Democracy," and Governor Ferris of Michigan, who is a director of the Michigan Unitarian Conference, spoke on "Human Nature."

Wednesday morning, the business session was held, the officers for the previous year being re-elected, and the Conference voting to accept the invitation to meet with the Kalamazoo church next year. Then there followed a joint meeting of the Women's Societies, with greeting from the Universalist and the Unitarian State Presidents, and addresses by Mrs. E. R. Shippen, Vice-President of the Unitarian National Alliance, and from Mrs. M. B. Wilkins, of the Woman's National Missionary Society. Between the addresses there was a joint luncheon for the ladies, and the ministers also took the opportunity to lunch together

At one of the Universalist meetings, Rev. Horace Westwood, our minister at Winnipeg, spoke on "The Message of the Home." The Lansing church gave a reception one afternoon at the home of Mr. Wm. Newbrough for all delegates, and an automobile ride another afternoon, beside entertaining delegates for lodging and breakfast.

The joint meeting was very pleasant and successful, and it is probable that two years from now another will be held, the two conferences meeting separately next year. In states where our liberal churches are few at the best, such union meetings should be more common.

R. S. Loring.

Detroit.—The church has secured as organist, Mr. W. Fishwick, associate of the Royal College of Organists of London, a musician of high standing, under whose leadership a chorus of forty voices has been organized, to be known as the Unity Choristers.

The Unitarian Club has arranged a course of five lectures by Prof. Wenley, of the University of Michigan, on the "History of European Thought Since the Fall of Napoleon." Mrs. Ella Carr, representing the Christian Socialists of the United States, will give an address in the church, Sunday, October 17th, on "Social Salvation."

The Sunday school is entering upon its third year on a professional basis with paid teachers throughout, the congregation loyally meeting the heavy expense involved, amounting to about $1,400,000 a year. A large addition to the membership of the school is anticipated through the adoption of a competitive plan among the scholars for securing new members. The school has divided itself into two recruiting camps. Besides individual prizes for securing new members, the side or camp bringing in the larger number will be tendered a supper by the losing side. The plan has met with an enthusiastic response, and already the school is profiting by the missionary zeal of the members.

Several Hungarian Unitarians are among the regular attendants at the Sunday morning services. Mr. B. C. Ray, a Hindu graduate of the University of Illinois, who has been associated with Rabindranath Tagore as a teacher in the latter's school, has become connected with the Detroit church while temporarily in the city.

Mr. Theodore A. Leisen, chief engineer of the Detroit Water Works, formerly a member of the Church of the Messiah, Louisville, has been elected a director of the church.

Minnesota.

Minneapolis.—The work of the new church year has opened well with the First Church. The congregations are larger than usual, and the interest displayed in the work is very gratifying. A great many new faces are seen in the congregation. One of the early events of the new year was a reception to the new members and the minister and his wife. It

was a very successful affair from every point of view. There were fifty new members added to the list last year, and six have already joined this year. The church is in a happy and prosperous condition.

Duluth.—After an intermission of one month, the church reopened its doors on the first Sunday in September. The services during the summer were well attended, although there were fewer strangers present than in former years. Apparently the exposition in San Francisco diverted somewhat the stream of tourists. Everything is looking promising for a successful year and all the activities of the church have been taken up. On the fifth of the month the annual meeting of the society took place, preceded by a supper served by the ladies. The reports of the various branches of our work were all very satisfactory and the President, Mr. Walter Brinkman, gave a most encouraging account of the financial condition of the church. Certainly, considering the great difficulties and the adverse times, our society has done nobly. Recently the Trustees have rented our edifice for the use of the Pilgrim Congregational Church for Sunday afternoon and evening as well as several days during the week; our Congregational friends have sold their church property down town and are preparing to erect a new building in the residence section of the city. As we are in very pleasant relations with our orthodox friends, we were most pleased to accommodate them, so much the more as the rental will be to us of considerable help in paying off our indebtedness. All we need now is the assistance of Billy Sunday to give our little church a "boost," and, according to reports, he intends to inflict himself upon our community in not too far a future.

Illinois.

The Illinois State Conference met with Unity Church at Hinsdale on Tuesday and Wednesday, October 12th and 13th. All but two of the active churches in the state were represented, and each meeting was of decided interest, and at times real enthusiasm was aroused. Rev. H. H. Burch of Bloomington spoke on "Methods of Extending Our Gospel," laying great stress upon the work of the Post Office Mission. Rev. Curtis W. Reese of Alton, under the title, "The Soul of a Free Church," told of the great inspirations which underlie all methods, and which had led him into the Unitarian fellowship. Between these two addresses, Rev. Irwin Tucker told us of the aims and inspirations of Christian Socialism, stating that the ideals of the movement were Christian and even doctrinal, having their roots in an acceptance of the doctrine of the incarnation, and that the methods were political and looked towards social action based upon Christian ideals. His part in the present strike in Chicago gave very definite application to his theories.

In the evening Dr. Jenkin Lloyd Jones of Chicago preached the Conference sermon. He pictures the forces that make for peace even in a world at war, which both prophesy peace as the final outcome of the world-order and make a clarion call upon all men of good will to take part in bringing nearer that great consummation.

On Wednesday morning there were two addresses, followed by discussion. Rev. John W. Day of St. Louis spoke of "Alloyed Preaching," describing in pungent phrases the mixture of baser elements observed in much contemporary preaching and bringing sound, specific advice to preachers who might be misled by the tendency of our time. Dr. Rowena Morse Mann of Chicago spoke of "The Modern Transformation in Ethical Thought," showing with great clearness how ethical thought, which from early times had used a priori methods and attempted to impress preconceived forms upon individuals and upon society, was now turning to the empirical method and was striving to achieve definite, concrete ends in the realm of human relations, finding its immediate standard to issue rather from a strict analysis of conditions and forces than from preconceived general ideas. Those taking part in the discussion were Mr. J. E. Williams of Streator, Mrs. S. F. Lynn of Chicago, Rev. James V. Blake of Evanston, Rev. Ernest C. Smith and Rev. Newton B. Knapp.

Luncheon in the church parlors was followed in the afternoon by an Alliance and Sunday school session. Mrs. N. G. Symonds of Hinsdale gave a report of the San Francisco meetings, with special emphasis upon the Alliance work. Rev. W. L. McKinney of Geneseo spoke of "Our Message in the Sunday School." Rev. Ernest C. Smith of Chicago spoke of the work of the Department of Religious Education, setting forth the new insights which dominated the preparation of the new series of manuals, the first of which is soon to appear. Rev. J. Vila Blake of Evanston gave the closing address of the afternoon by stressing the spirit, rather than the method, of the instruction to be given. The latter part of the afternoon was given up to sight-seeing, the Hinsdale friends providing automobiles for that purpose.

At the closing session on Wednesday evening, Rev. Fred V. Hawley of Chicago, president of the Conference, pointed out that just as the spirit of the age crucified Jesus, so the spirit of this age either persecutes or destroys the man who will not conform to its demands. The present age spirit makes material success its touchstone. The only way of spiritual salvation today is to defy this spirit at whatever cost. Rev. Albert R. Vail of Urbana declared that in this age or any other age, the spiritual life is the key to efficiency. He said that this was true even on the material plane, pointing out how general had become the recognition of mental attitude as a determining factor in commercial success and stating that the higher and more spiritual the aim, the more clearly true was this law. Far beyond the particular things said was the gracious spirit which prevailed and led up to new and stronger determination of mind and heart to seek the best. The following officers were elected for the ensuing year:

President—Mr. J. E. Williams, Streator.
Vice-President—Mr. J. A. Giberson, Alton.
Secretary—Rev. Newton B. Knapp, Hinsdale.
Treasurer—Mr. George L. Parker, Bloomington.

Chicago.—Unity Church has met with a great

sorrow. Two of its members, Mrs. Henry Hosmer and her daughter, Mrs. Robert B. Preble, came to their death in a fire which destroyed their home. A very impressive double funeral service, conducted by Rev. Fred V. Hawley, was held at the church on October 9th. The Alliance of this church has also lost one of its most active members in the passing away of Mrs. Hosmer. Although seventy-eight years of age, no other attended the weekly meetings more regularly than she. In her unassuming way she helped wherever needed—in the kitchen, at the sewing machine, and on occasion she would sing the good old songs, accompanying them on the piano.

Urbana.—The sermon subjects for October have been as follows:

"Why has Christianity Failed to Prevent the Present Conflict among Christian Nations?"

"Ancient Creeds and Modern Science."

"Is the World Really Evolving or is Progress an Illusion?"

"Modern Science as a Proof of God's Existence."

"Is Reason the Only Road to Knowledge?"

On Sunday evenings Mr. Vail is giving a series of lectures on "Religion in Literature."

Quincy.—The Women's Alliance has put out a program for the season of 1915-16 with the following subjects and speakers:

"Abby May, Founder of the National Alliance"—Mrs. Lyman M. Greenman.

"Deborah, Age of the Judges"—Mrs. Samuel W. Eldred.

"Julia Ward Howe, Humanist"—Mrs. Lyman McCarl.

"Josephine Shaw Lowell, Philanthropist"—Mrs. A. W. Turner.

"Anne Hutchinson"—Mrs. E. F. Bradford.

"From Elizabeth Peabody to Madam Montessori"—Miss Elizabeth Montgomery.

"Dorothea Dix and Mary Carpenter"—Mrs. Joseph Robbins.

"Sarah Flower Adams and the Kindred Lyrical Voices"—Mrs. Reuben Woods.

IOWA.

The State Conference met at Iowa City, October 5th to 7th. At the opening session, Rev. Ernest C. Smith of Chicago gave the Conference sermon, his subject being "The Unitarian Proclamation." After the business session next morning, Mr. Henry H. Griffith of Des Moines gave an address on "Our Work." Mr. Griffith is Treasurer of the Iowa Conference and has had a longer consecutive responsibility in connection with our missionary work than any other Iowa layman. The address brought the driving power of an intense loyalty and enthusiasm and directed the attention of the Conference to a definite missionary field at Fort Dodge. This address was followed by an earnest discussion which led to action by the Conference at a later session.

In the afternoon Prof. Edwin Starbuck of the State University gave an address on "Sunday School Material and Problems," setting forth the aims and methods of the new ideal in Religious Education. Many questions were asked and a lively discussion was entered into by Mrs. J. A. Kyle, Mrs. B. F. Shambaugh, Rev. George T. Ashley, Rev. A. M. Judy, Rev. A. L. Weatherly and Rev. F. C. Smith.

In the evening, addresses were given upon "Pragmatism," "Mysticism" and "Virtue." Rev. C. F. Elliott of Keokuk held that pragmatism is the philosophy of American achievement and self-complacency and that it is "mired up in things" and lacks imagination. Rev. J. A. Kyle said that while the mysticism of the middle ages did not appeal to Unitarians today, we must recognize that our shield has two sides, one turned outwards, standing for nobler citizenship and more energetic work for civic righteousness, the other facing inward and making for enrichment of the inner life. Rev. A. L. Weatherly of Lincoln, Neb., held that virtue does not appear in solitude but only in social relations, that every gain of virtue in the world life has come in the extension to widening circles of the family relation. This ethical widening and deepening has necessarily modified man's thought of God.

On Thursday morning there was a discussion of the "Moving Principle of Modern Christianity." Rev. John Wallace Cooper gave an address on "Human Welfare" in which the inspirations of religion were indissolubly connected with the tasks which the new consciousness of our time reveals. This very significant address, it is hoped, will appear in full in the ADVANCE in the near future. Rev. Geo. T. Ashley of Griswold spoke of "Redemption." He said that his experience in the working out of the orthodox church had rather spoiled the term for him and that *growth* rather than *redemption* was the process by which emancipation and larger life were to be won. A vigorous discussion followed in which Rev. E. C. Smith, Rev. R. D. Van Tassel, Mr. Charles D. Grilk and Rev. A. M. Judy took part.

In the afternoon the time was divided between the Y. P. R. U. and the Woman's Alliance. Miss Maude Elliott told of the beginning of the organization at Iowa City and urged a state organization as the next step. Prof. H. L. Dodge told of the method and material to be used in Y. P. R. U. work in a paper which set forth very beautifully the spirit of the local organization. Mrs. A. W. Currier led the Alliance session and was followed by representatives of the Alliance in all the churches which had delegates at the meeting.

The Conference closed with a banquet presided over by Prof. S. H. Bush, who introduced the following speakers: Rev. A. L. Weatherly, Mrs. George T. Ashley, Rev. A. M. Judy, Mrs. R. H. Burton Smith of Sioux City, Rev. E. C. Smith of Chicago, Prof. B. F. Shambaugh and Mr. Charles D. Grilk of Davenport. At the business meeting, certain changes in the listing of the definite funds on the Treasurers' books were authorized and the Trustees were empowered to use all money in the General Fund and all income for the current year in development of work at Fort Dodge. The following officers were elected:

President—Mr. R. J. Andrews, Sioux City.
Vice President—Rev. J. A. Kyle, Davenport.
Secretary—Rev. R. D. Van Tassel, Sioux
Treasurer—Mr. Henry H. Griffith, Des Moines.

A bountiful hospitality was dispensed by the

local church. Unusual attention was paid to publicity and remarkably good reports appeared in all the local papers. Altogether, the session was quickening and inspiring.

THE CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance held its first meeting of the season in Evanston at the Church of All Souls, the President, Mrs. Talbot, in the chair. The minutes of the last meeting in Aurora were read and approved, also a report of the Dellgren Fund.

Mrs. Symonds, President of the Hinsdale branch, gave a brief report of her visit to the Conference at San Francisco. She said the Alliance Day was very interesting, especially the talk on "Peace" and Mrs. Peterson's report of the work in the South.

Dr. Rowena Morse Mann was to have spoken on "The Security of Peace" but could not be present. So Mr. Klieforth, Secretary of the Peace Movement in Chicago, talked on the same subject. Mr. Blake, Mrs. Leavitt and Mrs. Hiestand took part in the discussion which followed. Mrs. Talbot spoke of the sudden death of Mrs. Henry Hosmer and her daughter, Mrs. Preble, of Unity Church. A committee was appointed to draw up resolutions of sympathy to be sent to the family. About forty-five were present. The next meeting will be held at Memorial Chapel, November 11th, at 11 a. m. The speaker will be Prof. James H. Tufts on "Settled and Unsettled Problems of the Family." A. M. COXE, SECRETARY.

WISCONSIN.

Madison.—October 3rd was observed as "Rally Day" throughout the church, the pastor preaching on "The Truly Great Things of Life." At noon the pastor, Rev. Frank A. Gilmore, is conducting a class on "The Social Teaching of the Bible." The Bible teaching about poverty, war, marriage, property, etc., will be taken up and comparisons made with some present-day teachings.

On October 1st, a reception to students was held in the parish house. The work on the parsonage goes on apace. The Ministers' Institute, planned for October 20th and 21st, had to be indefinitely postponed owing to the illness of Secretary Lewis G. Wilson. The joint conference of Universalists and Unitarians in Wisconsin will be held at Wausau, November 2nd to 4th.

SOUTHERN CONFERENCE NOTES

The Unitarian Church of Atlanta has had no cessation of work during the summer that has just ended. On entering the new building on the 25th of April, it was seen necessary that as we had not had services for the eight months preceding, that we continue the regular work of the church, if the interest and attendance warranted. We have been more than repaid by the venture. We have had on the average of 54 at services, even though the summer was very trying.

The chief aid to a most inspiring service in the church is the music. We have a Chairman of the Music Committee who knows his business. We have an organist that is one of the best. We have a male quartette that has few equals. When the service is rendered with the vestments in use, the responses given and the readings entered into heartily by the congregation, it is an hour that lifts up the thoughts of the worshipper, and makes the hour refreshing and long to be remembered.

On Tuesday evening, October 5th, the men of the church gathered at a sumptuous dinner served by the Woman's Alliance, and after the last course proceeded to organize a Laymen's League of the Unitarian Church. After many talks were made relative to what might be accomplished by such an organization, and as there were no discouraging notes, on the contrary a feeling of eagerness for such a club for the men of the church, it was voted to organize and elect the necessary officers. It is the plan to meet on call, and if possible to have some well-known speaker to give an address on a current theme.

Our plans are being made for the dedication of the building on November 7th to 14th. Rev. William I. Lawrance, President of the Department of Religious Education of the Association, will be present on Sunday morning of November 7th and preach the dedicatory sermon. Dr. George L. Chaney and Mrs. Chaney, of Leominster, Mass., and the founders of the Unitarian Church of Atlanta more than thirty-two years ago, will be present, and will have part in the program. Mr. Savage, of Louisville, will be with us during the week. It is our aim to make the week one of the greatest of interest and profit to all who attend as well as being a time of inspiration and unification to those of the church.

ATLANTA, GA.

Meetings of our Woman's Alliance were held on the 14th and 27th respectively, with an average attendance of eight members, a fair number since September has been so unusually warm here and many of the members were taking vacations.

By the request of the minister and trustees, a committee of ladies was appointed to serve a 50-cent dinner on the evening of October 5th, on which date the men of the church will organize the Laymen's League. As a result of this action, it was voted to add to the furnishings hitherto purchased by the Alliance, material for ten tablecloths to be used in serving the above and the regular Alliance suppers, held monthly. This material was bought and at the meeting of the 27th, the cloths were cut and hemmed, the ladies assembling earlier than usual for this purpose.

It was voted to ask the Alliance in Boston for more social service programs, that each member might have one, to the end of arranging for this study in connection with our program of literary meetings, to be held one meeting each month later in the season.

Several plans for raising funds were discussed but owing to the small attendance, nothing definite was decided upon.

It was voted to continue holding the Alliance meetings at the church. In lieu of the home entertaining by the ladies in succession, hitherto a pleasant feature of the Alliance, it was suggested that the ladies meet once a month at the homes of the members successively in the forenoon, to sew for some of the charitable institutions of the city, the hostess serving a light luncheon. It was decided to try this plan before voting upon it, so Mrs. Conkling has offered to inaugurate it by inviting the ladies to her home some day the latter part of the month, the date to be announced later.

The Alliance voted to send $15.00 to Mrs. Peterson for the work in the North Carolina settlements. Through the generosity of one of the members this sum will be increased to $20.00.

CHURCH OF THE MESSIAH, LOUISVILLE, KY.

After the summer vacation the church was opened for service September 12th. We had a good attendance and an inspiring sermon from the pastor, Rev. Maxwell Savage, on "Our Aims as a Church this Year."

The Laymen's League will hold a meeting with supper served, at which addresses on topics of present interest will be given, followed by discussion, every month. The young Men's Conversation Club have meetings fortnightly which are well attended.

In November vesper services fortnightly will be resumed.

The Woman's Branch Alliance began its work with an all-day sewing and luncheon meeting and a coffee social in September.

In October, a parcel post sale will be held and the dancing class will have its first evening.

Coffee socials are to be given every month.

In lieu of a Christmas bazaar, all are asked to donate in money, an equivalent to what he or she would spend for the annual bazaar, the work for which has fallen so largely on a few, that it is hoped by this plan to give them a rest.

The Junior Alliance is busily working for a sale of small articles in October and a rummage sale in November.

The Alliance this year having attained the requisite number of members has been given a Director.

MRS. JOHN B. (VIRGINIA W.) LEWIS.

OKLAHOMA CITY, OKLA.

Our church in Oklahoma is rejoicing in the coming of its new minister, Rev. Charles S. Bodwell, whose work began the first Sunday in October. Meanwhile the people of the Society have not allowed the hot summer months to pass in idleness, the ladies in particular keeping up lend-a-hand activities with pleasant social gatherings at members' homes.

SAN ANTONIO, TEXAS.

Summers are long and languid in Texas, and our church activities were quite suspended from the last of June to the middle of September with but rather a drowsy awakening at first for the opening of the fall season. But the first of October finds us all awake.

The first meeting of the Alliance, held at the home of its first President, Mrs. Hight, in Alamo Heights, was largely attended, and brisk plans for work for the coming winter were made, including the Christmas bazaar, and a play to the given in the early autumn.

The Men's Liberal Club held its first meeting, Thursday, October 7th, with a dinner and discussion of "Efficiency in Public Speaking," opened by a most interesting address by Prof. Frederic Abbott, teacher of expression at the high school. The attendance was unusually large.

The Junior Alliance, or "Sunbeams Society," an organization of girls under the direction of Mrs. Badger, also has energetic plans on hand.

Mr. Badger recently took for his Sunday topic, Winston Churchill's "A Far Country," drawing an exceptionally large congregation.

AUSTIN, TEXAS.

Rev. Benj. R. Buckeley has been sent as Billings Lecturer to spend a considerable period with the young society recently organized in this city, and began his services October 10th. The presence of the large State University of Texas in this place makes the holding of liberal services peculiarly important.

THE NEW ENGLAND LETTER

Announcement has come that Rev. Charles T. Billings of Lowell, Mass., has resigned his pastorate in that city, which he has held since 1896, to accept the vacant pulpit in Belmont, Mass. Mr. Billings is held in high esteem in Lowell and many people will regret his departure. Another surprise is the resignation of Rev. Sheed Anderson of All Soul's, Roxbury, Mass., who has retired to do literary work long put off. The parish requested their minister to reconsider his resignation but now that he has gone, they go on carrying out as usual the church work and drawing loyally together.

One of the happy visits to these parts is that of Rev. J. Estein Carpenter, of England, professor emeritus in Manchester New, Oxford. Prof. Carpenter's six lectures in the Lowell Institute on "Phases of Early Christianity" were most interesting while near and far he rendered service to his fellow Unitarians in New England. In appreciation of his presence among us, he was invited to address the Ministerial Union and later was tendered a dinner at the Twentieth Century Club, attended largely by his brethren and prominent men of other faiths.

This month we are able to get a peak at some of our brethren in other New England states. September and October calendars from the Channing Memorial Church, in Newport, R. I., show fine activity. Mr. Jones returned from California with fresh interest and zeal. November 7th, he observes the tenth anniversary of his settlement in Newport. In Con-

necticut our New London Church flourishes. In that city, the Connecticut College for Women, a state institution, has just opened its doors with two of our church people on the faculty—professors of German, and of philosophy and psychology. The one gives to our church people the motto, "The severe thing is a real joy," and the other sings as soloist. Mr. Swisher writes that his congregations are good and the spirit of his people enthusiastic! Up in Vermont Mr. Daniels of Windsor writes happily of the church situation: good congregations right through the summer, revival of Senior and Junior Alliance work, a splendid fair, monthly vesper services, young people's meetings both social and religious, a growing, improving town and people anxious to make the church effective and prosperous. It does one good to read this brother's letter. In Maine comes good report of Mr. Pratt's work at Sanford with increasing interest and prosperity. Just now the women are striving to pay for a church lot which has been secured. Without a church home, all operations are handicapped. So, along with the city work they carry on, and work for the Belgians, they have set their hands to this task.

In Massachusetts, Rev. Earl Davis of Pittsfield is carrying on a series of free, popular, stimulating lectures. Messrs. Fenn, Holmes, Reccord and Crothers are the speakers on vital modern topics. At the beautiful old Sudbury Church, on a beautiful autumn day, their "annual field day" was loyally attended by visiting friends from every direction. The coach driver who hauled *some* of the guests from the trains and cars, exclaimed, "I didn't know there were so many Unitarians in the whole world!" although the streets were lined with automobiles bringing others. Interest also centers around the building of the new home of the Second Church of Brookline, Rev. Thomas Van Ness, pastor.

A report of the October session of the Connecticut Valley Conference of Unitarian Churches, held in Holyoke, shows real life and missionary purpose. One factor showing this was the vote making the Secretary a fairly well-paid executive officer and relieving him of financial work, for other activities.

Lovers of the Shoals will be glad to know that the Star Island Purchasing Committee, with its subcommittees, have gotten to work in real earnest and will soon have something good to report. The Publicity Committee have begun to issue *The Star Island Star,* a breezy little paper devoted to the Shoals interest, to keep Shoalers informed of what is going on. The Young People's Committee are asking every young people's society to give at least one entertainment during the year to help swell the young people's fund. The Fall Isles of Shoals Rally, held October 23rd at Meeting House Hill, was happy as ever such occasions are. Mrs. Lawrance already has many engagements to lecture with proceeds going to the fund and on every hand churches, guilds, Alliances and friends are holding "affairs," adding materially to the Purchasing Fund.

The one great thing that permeates Massachusetts atmosphere these days is the Equal Suffrage issue. The great Victory parade with its 15,000 women moving down Beacon Street, past the State House where it was reviewed by the Governor and Staff, past the City Hall, reviewed again by the Mayor, was acknowledged to be the greatest spectacle Massachusetts has ever seen. Half a million people crowded every inch of space to salute it. One contemplates in silence the tremendous moral passion back of it; the hopes of the consummation of the dreams of Lucy Stone, Julia Ward Howe, Mary A. Livermore, and many another ardent champion of justice to women; the power and skill and devotion that made such a demonstration possible; the present hopes that hang in the balance. Some score or more of our ministers were prominent in the men's division and scattered throughout the lines were hundreds of our leading consecrated Unitarian women. It all reminded me of Channing's words: "Always young for liberty!"

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

MIDDLE STATES LETTER

THE CHURCH OF THE MESSIAH, NEW YORK.

Sunday evening public conferences will be held regularly at the church throughout the winter. We had our first meeting last Sunday with the church house full.

Our Messiah Dramatic Circle, a new organization started last year, is promising the production, in midwinter, of a three-act peace drama entitled, "The Wages of War." It is a wonderful play, enforcing with great power the extreme pacifist doctrine. We are planning to produce it several times in our own church and then send it out through the remainder of the winter to such churches and settlements as will be glad to have it.

As a result of the series of sermons last year on "Nonresistance," a permanent Peace Committee was established in the church. This committee is now working vigorously for the establishment of a Moral Resistance League. A meeting for organization will be called for November 8th. We are in touch with the Boston group of like sentiments and hope to have an affiliated body organized there at the time of our own organization. The specific task of this league this winter will be to fight the preparedness mania in this country. The Messiah pulpit will also protest Sunday after Sunday against this social heresy.

SECOND CHURCH, BROOKLYN.

At the Second Church, the year commences with happy omens of loyalty and active fellowship. On October 10th was given the first lecture in the series designed to promote "Americanism" and neighborliness among the newcomers of the vicinity—"A Trip Oversea to New York and the New Country." The announcement of the course states that these will consist in "Travel Talks" (illustrated by stereopticon, and free to the public) on the

great cities, splendid scenery and natural resources of this country. Old New Amsterdam, Boston, Philadelphia, Niagara Falls, the Great Lakes, the Northwest, San Francisco, the Yellowstone, Yosemite, the Southwest, Alaska, Panama, the Philippines, Hawaii and the city of Washington will be succeeding lecture topics. The lectures are given from 8:00 to 9:00 p. m. by the minister in the Sunday school room and an encouraging attendance signalized the first.

The social life of the parish will commence with the dinner given by the Hospitality Committee, Mrs. A. Emerson Palmer, Chairman, the first week in November.

The pulpit messages promise to be varied in import, with primary emphasis upon sociological and literary topics. The sermon on Warden Osborne's work at Sing Sing was well attended and widely reported. Other timely subjects for November are: "John Hus, the Involuntary Radical" and "The Evils of Religious Instruction in the Gary School Plan."

UNITY CHURCH, BROOKLYN.

Unity Church is working more and more heartily with the Lincoln Settlement for colored children, and with the Bureau of Charities of Brooklyn, instead of starting new agencies of its own. The tenth year of the free seat plan is working better than ever before. For ten years there have been no rented pews in Unity Church, and all expenses have been met by voluntary contributions. The Sunday school opens with new spirit and with good promise under its new superintendent, Mr. Percival F. Brundage. The Wordsworth Club is about to resume its meetings. Many of the members of the church have not yet returned from their summer homes.

THE FOURTH UNITARIAN CHURCH OF BROOKLYN.

A new feature of the church life this year is to be a Study Class conducted by the minister. This does not mean the preparation of papers by the members of the class, nor does it mean any more reading than busy people can find time to give to the subjects considered. But it does mean reasonably regular attendance at the sessions and a serious attempt to understand the history of Europe which has led up to the present World War. It seemed impossible in the light of what is happening to take up any other theme. The course is called "Chapters in the History of Liberty since 1815." And while each evening will, in a measure, be complete in itself, all the evenings will necessarily be bound together. It is their united result that has made at once the progress of the past century and the tragic failure which we see.

October 19, 1915—"The Overthrow of Napoleon and the Congress of Vienna."

October 26th—"Prince Metternich of Austria and the Great Reaction following 1815."

November 2nd—"Three Kings of France—Louis XVIII, Charles X, Louis Phillippe—1815 to 1848."

November 9th—"Louis Kossuth and The Spirit of Revolt in Hungary."

November 16th—Mazzini and Garibaldi and the Spirit of Revolt in Italy."

November 23rd—"Cavour and the New Kingdom of Italy."

November 30th—"Prussia under William I, Bismarck."

December 7th—"Napoleon III: Exile, President, King."

December 14th—"The Capture of Mexico and the Tragedy of Maximillian I, The Fall of Napoleon III."

December 21st—"The Franco Prussian War and the New German Empire: The Genius of Bismarck."

The course will here be interrupted for the holidays.

FLUSHING, NEW YORK.

The First Unitarian church began the year's services on October 10th. A goodly number were present, and all were in the spirit of good-fellowship and cheer.

TROY, N. Y.

Services were resumed in All Soul's church, Troy, N. Y., the first Sunday in September. Each Sunday has shown a slight increase in attendance. The first Sunday in October was held as "Rally and Denominational Day." A special effort was made to have as full an attendance as possible. The day was threatening but a large congregation listened to a sermon on "Our Unitarian Mission." Contributions for the work of the American Unitarian Association and the Middle States Conference were received at this service. It is planned to make two collections during the year for conference purposes, one in October and the other in March or April.

During the summer an innovation was tried out, and with great success. Each week throughout the summer vacation, a "Vacation Service" was mailed to every household of the congregation, for use in the home, or in the country. This service included a brief scripture lesson, a prayer and a hymn or poem suited to the occasion, printed in leaflet form, with provision made for pastoral announcements. With this was included a copy of an A. U. A. tract. Many words of appreciation and commendation of this service were written and spoken to the minister by members of his congregation and others, including an Episcopalian clergyman and many "shut-ins."

CHANGE OF ADDRESS.

As I have withdrawn from official connection with the American Unitarian Association, I would request my correspondents and friends to send any letters of a personal character, or which relate to the International Congress of Free Christians and other Religious Liberals and the National Federation of Religious Liberals, the secretaryships and general care of which I shall retain, to me at my residence, 165 Hunnewell Avenue, Newton, Mass. Mail matter sent to 25 Beacon Street, Boston, Mass., will reach me, but may involve some delay.

CHARLES W. WENDTE.

Boston, Sept. 23, 1915.

MINISTERS' SALARIES.

Report of the Commission on the Salaries of Unitarian Ministers.

(Continued from October Issue.)

V. Are the Present Salaries Adequate?

It might, indeed, be argued that in spite of this decline in salaries in terms of purchasing power the amounts now paid are really adequate. Your committee has sought to arrive at a just conclusion on this point. The opinion of each church was asked as to whether its minister could live on his salary, "in the manner which the church requires, if he has no independent income?" Eighty-three church treasurers said "Yes," and twenty-one said "No"; twenty-five returned noncommittal answers, and seventy-one made no reply. The treasurer of one church paying $1,000, with use of a parsonage with a rental value of $200, declares that the minister can live "sumptuously," but adds that the minister has only himself and wife to support. One may question the adverb, but the living is probably adequate, as the town is a small one, in which the superintendent of schools receives $1,200, and the principal of the high school and one other minister each $1,000. The minister himself says his salary is adequate, but that it would not be if he had children. Some treasurers declare that the church does not require the minister "to live in any stated manner." Another says that the salary is adequate if the minister "gets it all." Many treasurers recognize that it is a close fit between the minister's income and expenditure. They write, "It is possible but difficult." "Very difficult if he has a family." "Yes, as he has no children." "Last minister unmarried; was able to live." "Yes, with a little income besides salary." "Yes, by all the family working and scrimping." "We could have retained our late minister at the same salary but it seemed too much like robbing the man." A good many church officers are evidently aware that they are underpaying their ministers. "We would all be glad if the salary could be larger," writes one such.

The replies from the ministers gave still more definite information on the subject. Eighty-one out of 300 declared their salaries to be adequate; 186 said they were insufficient. Where the minister has some private means he makes up the deficiency in salary out of his own pocket, perhaps with sublime disregard of his necessities when old age shall arrive. One such writes, "It has cost my family $10,000 to put me into and to keep me in the ministry." Another says, "When I entered the ministry I owned $5,000, now I own $1,000." His maximum salary had been $1,900, and he had dipped each year into his principal. These are by no means the only ministers who have helped to pay their own salaries. Disparaging comments are often made about ministers who leave one church to accept a higher salary elsewhere. Generally these comments come from persons who believe that the minister should set an example of self-sacrifice which the laymen need not follow. Those, however, who understood how little margin there is between the minister's income and expenditure are more likely to appreciate the very genuine devotion of most of our men. The following itemized account of his expenses for 1914, sent in by a young and reasonably successful minister in a small New England parish, is a typical illustration of the way in which many ministers have to struggle to keep their heads above water.

"Itemized Account for 1914.

Ited. General. List Includes.	Total Spent.	Needed.
1. Shelter: Rent, $200; Fire Ins. (personal), $3.35....	$203.35	$ 203.35
2. Food: Groceries, $209.77; Garden, $24.16; Milk, $24.16; Poultry and eggs, $17.05	275.14	335.00
3. Operating: Telephone, $24.57; Fuel, $103.64; Furnishings, $34.47; Labor, $4.40	167.08	175.00
4. Travel: R. R. fares, $5.00; Express, $5.29; Motorcycle, $23.70	33.99	45.00
5. Office: Books, $2.00; Printing, $16.50; Magazines, $13.00; Stamps. $12.00....	43.50	80.00
6. Doctor: Baby, Hospital and Doctor, Dentist, Oculist, etc.	82.61	50.00
7. Clothing: One pair of shoes (got rest from other funds)	4.50	100.00
8. Fees: Local organizations cost $7.00, suppers, etc., $3.00	10.00	17.80
9. Cash: Not itemized, spent by check, $42.00; cash, $97.96	139.96	140.00
10. Savings: For old age, new furniture, etc.	.....	50.00
11. Insurance: Equitable for $1,000, premium yearly, $33.10	33.10	33.10
	$993.23	$1,229.25

"That is, my income is $1,000. Only $10 in fees came in. Expense, $993.23. This is inadequate for good work. Estimated expense, $1,229.25. This would give a good *minimum* working salary."

He has a wife and one child, less than a year old. His income is $1,000, plus ten dollars in fees last year, out of which total he has to pay $200 rent for the parsonage. By cutting expenses to the lowest limit he reduced his total expenditure to $993.23, thus having a balance on hand of $16.77. This outgo included a premium on $1,000 life insurance, his only form of saving. But he bought no clothes for himself and almost no books and spent nothing for recreation. He writes, "I ought to keep help at home, but barely keep myself." He truly says, "This is inadequate for good work. $1,250 would give me a good *minimum* working salary, or the minister should have at least $1,000 *and* a parsonage rent free—a parsonage that is suited to his means and needs. . . . My chief trouble is with the parsonage. Its upkeep is

far beyond my means. I could live in the house next door and be far more comfortable."

It is, of course, true that this particular country minister is trying to live on a very small salary—the same amount which his church paid its minister 20 years ago—and perhaps his experience is a trifle more severe than the average, but living expenses in a town or city increase proportionately with the salary. One minister writes, "In the little town where my first parish paid me $1,000, I was really just as well off as I was later on in the large city where I was paid $3,000." And it is quite true that the minister of a large church in a city of half a million people, who is paid $4,000 is really no more prosperous than his brother in a city of fifty thousand souls who is paid $2,000, or than his other brother in the village church whose salary is $1,200. They find it equally difficult to save anything after making both ends meet for wife and child.

The difficulty of maintaining the parsonage, so frankly stated by the minister quoted a few moments ago, is referred to by a good many ministers, and is the chief drawback to the otherwise admirable custom of providing a parsonage for the minister. No less than 54 ministers, about three-fifths of those reported to be occupying parsonages, say that their salaries are inadequate properly to maintain the house. This is often because some generous donor has bequeathed to the church a substantial, well-placed house, which offers a dignified residence for the minister, but which is costly to heat, light and keep in good order outside. Not infrequently the parish is but an indifferent landlord in the matter of keeping the property in good repair. Where these conditions prevail the parsonage becomes a heavy burden to the minister, instead of a convenience and comfort. In well established communities, especially where rents are high and vacant houses scarce, a well-located and adequate residence for the minister is invaluable to the church and the minister, but either the salary should be proportioned to the house, or the parish should pay part of the maintenance charges. Several parishes, for example, have an "endowed parsonage," with a fund which pays for the taxes and repairs, and in some cases, also, for the water, gas, electricity, telephone and care of grounds. The ministers could not possibly afford to live in some of these houses on their salaries unless the maintenance charges were thus met. Other churches are recommended to follow this example.

The financial difficulties of the minister are also sometimes greatly increased by the failure of the church to pay his salary promptly. Queries on this point were addressed to both ministers and church treasurers. A few of the treasurers returned evasive answers, but 82.5 per cent claimed to pay their ministers on time. The ministers did not quite agree with them, though 75 per cent of the ministers reported prompt payment, and eight per cent more said "fairly prompt," which is probably what some of the treasurers really meant to say. This high percentage of churches which pay their salaries promptly is very gratifying, and it supports your committee's belief, based on the reports from the church treasurers, that in a good proportion of our churches businesslike methods are followed. The report of the American Unitarian Association on "Church Finances and Accounting" is recommended to treasurers who find it difficult to collect enough money to pay the minister on time. Eleven salaries are paid quarterly; 172, monthly; four, semi-monthly; seven, weekly; three, at "no stated time." It is generally the larger salaries which are paid quarterly. Monthly payment is much the best arrangement, since the minister has to meet his grocer's bill each month. Payment at "no stated time" is greatly to be deplored, and probably indicates that the salary is always in arrears. Churches seldom appreciate the real hardship which this may involve for the minister and his family, besides tending to the accumulation of debts on his part which ultimately reflect discredit on the church. A single case, quoted from one minister's report, will illustrate this. "In one of my parishes I have often gone two months without a penny from the church, which meant debts. Salary for summer vacation was never paid there till fall, and no pastor there for years ever had a summer vacation on that account." In a large proportion of cases, however, our ministers report that their salaries are paid with commendable promptness. Delinquency in western churches is reported to be more common than in those of the east, although one minister states emphatically that western churches are better run and more generous. His latest experience in the east, however, was in a church which, though accounted prosperous, is apparently always behindhand in paying its ministers. Ministers coming to us from other denominations also say that Unitarian churches are far prompter in payment than those of their former communions.

A good many laymen, especially in rural districts and in small towns, who see the minister living in a parsonage on a cash income are apt to feel that he is at least better off than most of his parishioners. Thus, one church officer in a New England village writes, "The salary of $1,000 is more of an income than a large majority of the parish has," but adds, "of course the majority of the parish don't need books as the minister does." Undoubtedly the minister in such communities often receives more cash during the year than do most of his parishioners, but his parishioners need less because they get a considerable portion of their living from their farms, have smaller expenses in several directions, and have not had to invest several years in college and professional school education. The minister of one country church, living on $1,000, writes, "Although the average farmer receives a smaller *cash* income, he is able to live better than the minister. Were his food and rent estimated it would be found that his average income was $1,200 to $1,500." Furthermore, it is true that the minister's expenses increase proportionately with the size of the community, and ordinarily they are greater than those of most of his parishioners whose income is the same.

VI. Outside Earnings.

A good many laymen suppose that the minister makes considerable sums each year, in addition to his salary, from professional fees for weddings, funerals and christenings, and they like to believe that any inadequacy of his salary is thus made good. It is quite true that some ministers do receive from these sources a fairly dependable addition to their income. This is especially true among priests of the Roman Catholic church, where payment for additional services is a matter of course, and in some Protestant bodies, especially with well-known men in populous communities. In many Protestant denominations, however, such fees come only as voluntary offerings. Probably in the case of a large proportion of the christenings and funerals conducted by our ministers no fee is offered or expected, and some of our ministers habitually refuse them when offered for these services, though willing to accept them for weddings. Wedding fees may be anything, from a fifty-cent piece up; probably five or ten dollars is the usual amount. Except in the case of a very few ministers who are settled in an exceptionally favorable location, or are widely known and sought after, the receipts of Unitarian ministers from these sources are so small and irregular as to make a quite undependable source of income. A few of the 300 ministers whose returns your committee tabulated failed to answer the question as to the amount of "average annual earnings from professional fees over and above salary," and others misunderstood the question and included compensation for all forms of outside work. Three men out of 300 reported their earnings from such professional fees as $1,000 or more; but two of these three evidently set down the *maximum* amount ever received in a single year, indicating also that their receipts often fell much below the maximum. One other minister stated that he thus earned $800; one, $600; six, $500; but 121 thus earned less than $100 a year, one man putting his receipts at $6. The returns are insufficient to serve as a secure basis for computing an average, but it seems probable that not more than sixty of our ministers average much over $100 a year from this source. Furthermore, it is the men in large and conspicuous places who receive most from such sources, while the men in the small churches, who most need such augmentation of their salaries, earn few fees, and small ones. Your committee wishes to point out, therefore, that it is a grave injustice to the minister for a parish to assume that such receipts can be counted upon to supplement an insufficient salary. Even where the professional fees are considerable that fact does not justify the church in paying less than a fair salary.

Laymen also sometimes think that the minister can supplement a meager salary by some sort of outside work. The replies indicate that about 70 of the 300 ministers do earn something by extra professional work. The amounts are for the most part quite small, though two men earned $1,800 a year, and one $2,000. In nearly every case, however, where such outside earnings amount to any considerable sums they came from occupations to which the minister must inevitably have given considerable time and strength, which were thus taken from the minister's parish work. There are doubtless cases where a church can only afford a fraction of the minister's time and where it is inevitable that he should also teach, write, lecture, or act as secretary to some civic organization in order to make a living, but such an arrangement is very disadvantageous to the church, which ought to be jealous of a divided service, and is unfair to the minister in compelling him to go outside his chosen profession.

VII. Is the Minister Worth More Than He Is Paid?

It is sometimes said that the average minister is getting all he is worth anyhow, and that he could not earn as much in any other occupation. The obvious implication is that the ministry attracts only poorly equipped men of small ability, who find in it an easy refuge from real work; an implication which those who know our ministers best will be the quickest to resent. Any answer to the statement that the minister could earn no more, if as much, in other occupations can be little more than the expression of an opinion, since data on the subject are inevitably lacking. Accurate information could be obtained only by a very wide inquiry among both men who have seriously engaged in other pursuits before turning to the ministry, and those who have left the ministry to enter other occupations. In its questionaire addressed to the ministers your committee did ask for information as to the occupation and earnings of each man previous to his entrance into the ministry. As was to be expected, a great many men had engaged in remunerative occupations only incidentally, or for short periods, to earn money to pay for their education. The occupations pursued were very various, though teaching and clerical work largely predominated. Their records obviously are too slight a basis for any guess as to what they might have earned in other lines of work. As nearly as can be estimated from the very imperfect information available, some 40 or 50 of the men among the 300 ministers before entering the ministry did seriously engage in other occupations which might well have become their life work. Of these men those who were teachers, clerks, or mechanics have for the most part earned more in the ministry than in their previous occupations, while those who were in other professions or in business have generally earned less in the ministry. Again the variety of previous occupations is very great. One man who reports himself as having been a "laborer" earning $500, now receives a salary of $3,000. A carpenter who earned $500 to $600 now has a salary of $1,200. A watchmaker earning $960 now has a salary of $1,500. A printer earning $500 has had a salary of $1,200. A bookkeeper earning $1,200 has a salary of $2,700. A clerk earning $540 now has a salary of $2,700. A clothing salesman earning $1,500 now has a salary of $2,400. A teacher who earned $1,000 now has a salary of $3,000. On the whole, though in by no means every case, men who have left teaching, clerical work or mechanical trades to enter the ministry appear

to have somewhat improved their financial condition, though it should be pointed out that had they continued in their original occupations most of them presumably would with increasing experience and skill have later earned an increased wage exceeding, in some cases, what they get in the ministry.

On the other hand, we find a druggist earning $2,500 whose maximum salary in the ministry has been $1,800; a "finisher of woolen cloth" earning $2,000 whose maximum salary has been $1,730; a "corporation secretary" earning $1,800, whose maximum salary in the ministry has been $1,400; four lawyers who earned in that profession $2,500, $3,000, $3,500 and $6,000, whose maximum salaries in the ministry have been respectively $1,200, $1,300, $1,300 and $4,000. In each of these last cases a man with at least fair abilities and prospects has given up the law to enter the ministry at the cost of a large financial sacrifice. Without going into further instances it is tolerably evident that men entering the ministry from business, or from professions other than the notoriously underpaid profession of teaching, must expect to see their earnings considerably diminished. Most of the men who have made such a sacrifice clearly foresaw it and were prepared to accept a smaller income for the sake of the work.

It was not possible for your committee to make inquiry among men who have left the ministry to take up other kinds of work as to the effect upon their earning power. A somewhat extended acquaintance among the ministers, and the knowledge of many cases in which they have either left or been invited to leave the ministry to take other work at larger salaries, leads your committee to believe that a large proportion of our ministers could have earned in other occupations from 50 per cent to 200 per cent more than their present ministerial salaries. Undoubtedly there are men in the ministry whose salaries, whether large or small, are more than they could have earned in any other way; men who are perhaps not really worth what they are getting. These men are the exception, however, and it is safe to say that most of our ministers could have done better, financially speaking, in other fields. This is true not only of our more conspicuous men whose ministerial salaries are above the average, but of many of our ministers who have worked devoutedly on very small salaries.

This opinion is borne out by the answers to certain other queries in the questionaires. The ministers were asked how their salaries compared with those of other professional men in the community, especially with those of school superintendents, high school principals or professors. Twenty-seven felt that they were better paid than other professional men; 47 that their salaries were equal to those in other professions; 174 that their salaries were less, often much less. The treasurers, answering a similar query, reported in 14 cases that their ministers were paid more than other professional men in the community; in 62 cases that the minister's salary compared "favorably" with other salaries—which probably means that it is substantially equal; and in 26 cases that the minister's salary was less. Reduced to percentages this information yields the following figures:

Treasurers' Replies.

	No.	Per cent.
Ministers' salaries greater than those of other professions	14	7
Ministers' salaries equal to those of other professions	62	31
Ministers' salaries less than those of other professions	86	43
Not answering question	38	19
	200	100%

Ministers' Replies.

Salaries greater than those of other professions	27	9.
Salaries equal to those of other professions	47	15.6
Salaries less than those of other professions	174	58.
Not answering question	52	17.3
	300	100%

Generally speaking in the country or small towns the salaries of our *better paid* ministers compare tolerably well with the earnings of other professional men, but in the larger cities, while the salaries of ministers of only moderate abilities still bear some comparison to the earnings of the less successful doctors or lawyers, the highest salaries of our best paid ministers fall very far below the earnings of the best paid doctors or lawyers. A report of the earnings of recent Harvard Law School graduates, printed in the *Harvard Graduates' Magazine* for March, 1914, offers an interesting basis for comparison. The average earnings for the young Harvard lawyer during his first year were $664. The amount increased about $500 a year with considerable regularity so that by his tenth year his earnings averaged $5,325. The young minister starts off at a higher salary, but it increases very slowly, so that the average young lawyer passes him in his third or fourth year and is soon far ahead. There are a few ministers with exceptional qualities and exceptionally good fortune, who have done as well, financially speaking, as the average Harvard law graduate during his first ten years. But these exceptional ministers would, presumably, in law practice have done better than the average, and from the tenth year on will be outstripped by even the average Harvard law graduate. Of course no minister expects, or would think it desirable, that the minister should offer any such financial prizes as are to be had in law or medicine. The comparison is introduced here simply for its bearing on the question of what the minister's abilities as a breadwinner are really worth. Our minister is, of course, particularly barren of prizes. Not only are our $5,000 salaries few in number, but we cannot even offer our successful men the resounding title of canon or archdeacon, much less the pomp and pride of a bishopric. Our traveling preachers or administrative officers are merely "Field Secretaries" or "Billings Lecturers," on annual appointments. Even the deans of our divinity schools are not addressed as "Venerable." Our

ministers do not indeed, hanker after such dignities and emoluments. All they ask is freedom to follow the truth; money sufficient to enable them to do their best work so long as they can serve; and a protection against beggary for their old age. That is little enough to grant them. Even the successful professor in an institution of university rank is better off financially, for he has quite as good chances for outside earnings, and greater certainty of tenure, of attaining the maximum salary in his profession, and of an adequate pension on retiring.

It is not infrequently stated that in any case the salaries of Unitarian ministers average higher than those of any other denomination. The returns of the United States Census Bureau for 1906 seem to prove this by giving the following averages:

Average salary of Unitarian ministers..	$1,653
Average salary of Episcopal ministers..	1,242
Average salary of Univeralist ministers,	1,238
Average salary of Presbyterian ministers	1,177
Average salary of Congregationalist ministers	1,042
Average salary for ministers of all denominations in the whole country....	663

It will be noted that the average salary for Unitarian ministers is reported by the Census Bureau to have been $1,653 in 1906, whereas the table in Part IV of this report shows that in 1905 the average salary of the 151 churches recorded was $1,762, and that in 1910 the average salary of the 167 churches recorded was $1,867. Your committee believes its figures to be correct so far as they go. The lower average given by the Census Bureau is doubtless due to more complete returns, or to the inclusion as separate salaries of amounts paid by churches for part of a minister's time, or to the omission of the rental value of the parsonage in computing the minister's compensation. In any case, if the Census figures be more correct for the country at large than your committee's, that but emphasizes the need for a general rise of salaries in the ministry as a whole. Comparing the salaries of Unitarian ministers with those of other bodies it is undoubtedly true that in the very limited area of Eastern Massachusetts, in communities in which the oldest and most firmly established church is now Unitarian, our ministers are often the best paid in town. In other parts of the country, however, that condition does not generally prevail, except in a very few large cities such as Cleveland, St. Louis and San Francisco, in which the minister of our strongest—often our only—church is paid a salary fairly comparable to those paid by other strongest churches in the community. Your committee does not believe that, taking the country as a whole, salaries of Unitarian ministers average much, if any, higher than those of other ministers working in *the same communities*. The Census figures are misleading because practically every other denomination has vastly greater numbers of very small, rural churches with low salaries which bring down the average, whereas our churches are almost all located in towns or cities, where ministerial salaries in all denominations are higher. If we compare the average salary paid in our predominantly *urban* churches, with the average salary paid in the predominantly *rural* churches of other bodies, as the Census does, we may delude ourselves into the belief that we are generous to our ministers—that is comparatively speaking—though on such a basis, our ministers might in reality be less well off. But if we compare the salaries we pay with salaries paid by other churches in the same, or in similar communities, we shall find less cause for self-complacency.

(Continued in December Issue.)

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November 4th, First Church: "Echoes from the General Conference in San Francico"—Mrs. Robert H. Davis and Mrs. Charles E. St. John, Philadelphia.

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January 6th, Spring Garden Church: "Religious Conditions in India"—Rev. J. T. Sunderland, New York.

February 3rd, First Church: "Race Sentiment as a Factor in History"—Mrs. Addie W. Dickerson, Philadelphia.

March 2nd, Spring Garden Church: "A Program of Co-operation in Work for Dependent Children"—Mrs. Louis C. Madeira, Germantown.

April 6th, Wilmington Church: "Religious and Educational Work Among the Young Friends"—Mrs. Jesse H. Holmes, Swarthmore.

May 4th, Vineland Church: "Is It Better to be Born or to Become a Unitarian?"—Mrs. Mathilde von Zech. Philadelphia.

May 18th, Germantown Church: Annual reports; election of officers; plans for the ensuing year.

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Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.